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THE  
POSTHUMOUS WORKS  
OF  
THE LATE RIGHT REVEREND  
G. I. HUNTINGFORD, D.D.  
&c. &c.

THE  
POSTHUMOUS WORKS  
OF  
JAMES THE RIGHT REVEREND  
BISHOP OF EXETER  
D.D.

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# THOUGHTS ON THE TRINITY,

SECOND EDITION,

CORRECTED AND CONSIDERABLY ENLARGED;

## CHARGES;

AND OTHER

## THEOLOGICAL WORKS.

BY

THE LATE RIGHT REVEREND

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BISHOP OF HEREFORD,

AND WARDEN OF WINCHESTER COLLEGE.

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LONDON:

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EDINBURGH.

1832.





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## PREFACE.

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THE works contained in this volume are published with the permission of their beloved and venerated Author. The employment of preparing them for the press has been consoling to the Editor, after a painful separation from one, whose society it was his delightful privilege for a long period to enjoy, with a continuance of domestic harmony which knew not the interruption of a single day. There never was a person, whose active benevolence and unaffected piety rendered him the object of a warmer attachment to those by whom he was surrounded. This circumstance might lead them to wish for a lengthened and minute account of the life of that person, whom they loved for his kindness, and whose virtues inspired so much veneration. These wishes, however, must give way before a respectful attention to the desires of their departed friend. Averse from ostentation of every kind, the Author frequently expressed a hope, that no Biographical Work might appear which had him for

its subject. It is only permitted, therefore, to fond regret and tender affection to state, that every one who knew intimately this exemplary character, will testify that his life was spent in consulting the happiness of others, rather than his own. They can speak of his benevolent and cheerful countenance, the index to a guileless heart, which diffused comfort among all who shared his society! They well remember his animated conversation, full of kindness, talent, information, and great powers of memory in relating anecdotes. They know his assiduity in business. They recollect the munificence of his disposition, and what pleasure he felt in relieving distress, conveying such relief in a manner the most delicate and unobtrusive!

Some individuals, who had not any means of knowing him, excepting from acts of a public and official nature, may occasionally have both felt and also expressed themselves in a manner not consistent with what has been above stated. This is a fact which ought neither to excite surprise, nor occasion the least particle of resentment; such feelings and observations having been entertained and made by those who were able to judge merely from outward actions, in ignorance of the motives by which those actions were dictated. Most happy in having been

blessed with such a friend, they who love and revere his memory can readily and entirely forgive every thing of that description, founded as it is on a want of acquaintance with his real character !

It may in this place be proper to mention, that the writer of the following compositions was born at Winchester, Sept. 9th, 1748 ; was admitted on the foundation at Winchester College in 1762 ; sent to New College, Oxford, in 1768 ; chosen a Fellow of Winchester College in 1785 ; elected Warden of the same Society in 1789 ; consecrated Bishop of Gloucester in 1802 ; and translated to the See of Hereford in 1815. He died April 29th, 1832 ; and was buried, by his own desire, in the village of Compton, near Winchester ; amidst such unsolicited demonstrations of respect, regard, and affection, as must ever fill the hearts of his friends with a gratitude which no words can adequately express. A monument is raised to his memory in the church of Compton, by Westmacott ; on which, after the name and date, is the following inscription, drawn up by the Author himself : — “ In the early part of  
“ his priesthood, he was curate of this parish.  
“ From that time he always retained a regard  
“ for it. And he now wishes to remind its pa-  
“ rishioners, that the salvation of their souls is



“ to be attained only by believing what is  
“ taught, and by doing what is commanded,  
“ in the Gospel of our Lord and Saviour Jesus  
“ Christ ! ”

The works allowed to be published in this volume are selected from a number of other manuscripts, which bear testimony alike to the humble and sincere piety, the deep learning, the unwearied activity, the noble and independent spirit, the elegant and truly poetical taste, of their Author. His friends have been interested and much edified by perceiving, from these writings, that scarcely any thing was undertaken by him, of ever so worldly a nature, without a fervent prayer or thanksgiving to Heaven. His recorded expressions prove, that he “ set God always before him ; ” that “ in all “ his ways he acknowledged HIM,” and earnestly implored HIM to “ direct his paths ! ” They who enjoyed the great blessing of so good an example, most devoutly and humbly pray that they may be made duly and deeply thankful for so inestimable an advantage ! May they, like him, by divine assistance, live the lives of true Christians ! like him, bear the infirmities and almost continual pain of advancing age, with unrepining and cheerful resignation ! and, finally, like him, close their earthly career with tranquillity, in most humble, yet steadfast hope

and expectation\* of enjoying, through the merits and mediation of their merciful Redeemer, a glorious and happy immortality!

\* The Editor has scrupulously abstained from preparing for publication any of the Author's letters, as not being in accordance with his wishes. Two passages, however, from his beloved relative's correspondence, he hopes he may be pardoned for inserting in this place; the first of which illustrates the concluding sentence of the Preface; while the second refers to one of the compositions contained in this volume. The former passage is taken from a letter written to a friend, and is in these words:—"But we need not repine! "Brighter scenes, and scenes which I believe to be as real "as my own existence, present themselves strongly to my "mind! *Hic domus, hic patria est!* and amidst all the " 'slings and arrows' of care, to this place of abode, its " 'proprie sedes,' the soul springs forward with avidity, and " 'major videtur,' at the very contemplation of the 'non " 'omnis moriar!' What a dreadful doctrine is that of "Atheism, which would freeze our blood with the chilling "horror of annihilation! Even supposing that future existence were but imaginary, still let it not be wrested from "Man! In the very lowest contemplation, if it needs must "be called an error, it is at least '*gratissimus error!*' But "that there is a God, 'all Nature cries aloud!' and surely as "He exists, there must be a future state!" The other passage alluded to, is taken from a letter written in 1811, and refers to the second edition of his "*Thoughts on the Trinity,*" which the Author was then preparing for posthumous publication. In this letter occur the following words:—"I well "weigh what is to be sent forth on such a subject! '*semel "emissum fugit irrevocabile verbum!*' and JONES, BELSHAM, "and CARPENTER will lay hold of it with avidity and triumph. "And yet, why should MAN triumph in opportunities for "diminishing the dignity of his SAVIOUR? It is a strange "inconsistency, and a melancholy proof of the perils MAN "will run, in order to gratify his vanity in thinking differently "from Christians in general!"





THOUGHTS  
ON  
THE TRINITY.

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— “Nor let thine own inventions hope  
“Things not reveal’d.” MILT. PAR. *Lost*, b. vii. 121.  
“Win straying souls, with modesty, again ;  
“Cast none away.” SHAKESP. *HEN. VIII.* act v. sc. 2.

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SECOND AND POSTHUMOUS EDITION.



TO  
THE RIGHT HONOURABLE  
HENRY ADDINGTON.<sup>a</sup>

DEAR SIR,

WHEN we look at Great Britain as a well-regulated Nation, we find in its Establishments several causes, which should make us admire its sound judgment, great wisdom, and right disposition. There is however one subject of contemplation, which is particularly interesting and highly gratifying to a serious mind. It is this. Our Country may be considered as dedicated to the worship and glory of Almighty God! For such is the nature of our Constitution, that it is not only provident for the due direction of human concerns, but with great solicitude it extends also its attention to the inculcating and advancing of continual regard for things divine. With its public institutions of Civil Polity it so blends Religion, that with the spirit of Liberty is indissolubly combined a spirit of Sanctity; and both equally pervade our Laws.

It is in perfect correspondence with this idea of National Consecration, that the King, by our Constitution, is invested with authority to take the lead in Religion. And amidst the various and awful circumstances, which during the course of many late years past have materi-

<sup>a</sup> See Note (a) p. 6.



ally affected several Nations of Europe, a great blessing it has been to our Empire that its Sovereign, by a moral and pious life, has fulfilled his solemn and sacred obligation in a manner exemplary, and on principles conscientious.

That a Monarch, who is actuated by a sense of duty to God and Man, should at a season of difficulty have consigned the administration of public business to your care, was an appointment naturally to have been expected. For, discerners of character, who themselves are possessed of probity and goodness, know how to appreciate the same virtues when conspicuous in others : more particularly when those most excellent qualities of the heart are farther recommended by Talents of the Understanding, tried and approved from the days of Youth to the meridian of Man's age.

To His Majesty, to those Ministers of whom You were Chief, to the whole Legislative Body, the Church not long since was much indebted, for having rescued its Clergy from the cruel operation of an oppressive Statute. The remembrance of this interposition in our behalf should be to us an additional motive for increased diligence in our Clerical Functions.

It is one part of our duty to mark occasions, when unequivocal and decided declarations of our opinion on Religious Doctrines may be useful and requisite. Some such occasion has recently presented itself; and has suggested the following sentiments, which are offered as "Thoughts on the Trinity."

The subject is indeed sublime ; but not on that account to be avoided. Quite the reverse. With whatever the mind is much conversant, from the same it is accustomed to receive impressions. The contemplation of grave and lofty arguments is calculated to create in us similar conceptions. Meditation on DEITY, by directing our

views from earth to heaven, has a tendency to raise us above all that is low and abject, little and sordid. This effect of it, allow me to say, you have sensibly experienced and eminently shewn. On God and Immortality you began to reflect at an early period of your life. It was thence you derived those high and pure principles, on which in private you have ever founded your actions as a virtuous Man, and on which in public you rested your measures, when, happily for this Country and honourably to yourself, you conducted the State as an attentive and able, a discreet and upright Minister.

I am, DEAR SIR,

Your most obliged servant  
and affectionate friend,

GEORGE ISAAC GLOUCESTER.

*Winchester College,  
June 18. 1804.*

## NOTE (a).

Afterwards, LORD VISCOUNT SIDMOUTH : a Man, who in private life is most exemplary, virtuous, and amiable ; in public most upright, sagacious, vigilant. Those who stand in the nearest and dearest relation to him experience from him the utmost affection : his friends see in him the most constant and kind attachment. His King and Country find in him a Statesman eminently constitutional and inviolably adhering to British Polity and British Laws. (G. I. H. 1817.)

(Added in 1820.) Under Divine Providence, to his penetration, perseverance, judgment, and firmness, at the commencement of this year the nation was indebted, for having frustrated the sanguinary and incendiary designs of Conspirators worse than Catilinarian.

Allusion is here made to the machinations plotted for the horrible purpose of destroying all his Majesty's Ministers at one and the same time, whilst dining at Lord Castlereagh's. For a correct and full account of those proceedings, see "Trials for High Treason," in April 1820 ; by William Brodie Gurney.

Mr. Addington was appointed Chancellor of the Exchequer and First Lord of the Treasury, on March 14. 1801.



## P R E F A C E.

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THOUGHTS are here given in preference to DISSERTATIONS, for the sake of brevity and compression.

The several Clauses appear detached : there is, however, a gradual connexion between them. The subject is begun on such principles of abstract reasoning as might have been adopted, even if there had been no Revelation, Jewish or Christian. It is continued with reference to Heathen and Jewish opinions. It is pursued, as implied in the Baptismal Form delivered by Our Lord, and as taught by Evangelists, Apostles, Fathers. Of the question is then taken a retrospective view, which leads to the conclusion.

The mind of the Writer has long been much impressed with the force of the concluding words in this solemn charge ; “ When thou art converted, “ STRENGTHEN THY BRETHREN.” He is anxious to obey it. On examination and reflection being himself convinced, he employs his efforts to assist others, and support them in the Ancient Faith.



THE  
AUTHOR'S PREFACE

TO  
THIS SECOND AND POSTHUMOUS EDITION.

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THE First Edition of this Work called forth many Remarks. Those Remarks were of various descriptions, and therefore must each receive an appropriate answer.

1. The Mottos were censured because taken from Poets.

If by one was inculcated Intellectual Humility; by the other, Spiritual Moderation; whether the precepts were delivered in Verse or Prose, must be matter of indifference. They were, in the language of another Poet, *φωναντα συνετοισι*, "intelligible to the wise." (*Pind. Olymp. ii. 152.*)

2. Invectives and Insinuations were thrown out against the Author.

Peace to those, from whom Invectives and Insinuations proceeded. No retort of a similar nature will be made by the Author. The subjects considered are much too serious for irritation of Mind, or for asperity of language.

3. Observations of a more grave cast were published.

To some of those Observations the following pages will offer no reply, and for this reason; to argue on any Question with Disputants who are previously re-

solved not to admit in evidence the very testimonies, by the force of which the Question must be decided, is labour ineffectual, and therefore not to be undertaken.

But there were other Observations, which are entitled to a considerable degree of notice. The Writers of them allow we are bound to receive, as Articles of religious Faith, the Doctrines which are either expressly taught in the Holy Scriptures, or which, by clear inference, are deducible from them. The attention due to all who acknowledge the Sacred Writings impart Truths of Divine Revelation; who therefore hold those Writings in profound reverence; and who take them as the Standard by which to determine whether opinions concerning points of Christianity are just or erroneous, demands an attempt to improve the original Copy of this Work. Endeavours have been applied for such purpose. The result of those endeavours will be found among the insertions, elucidations, and corrections contained in this Second Edition.

It is material for the Reader to observe circumstances, which in past years seem to have been little considered; *viz.* that the Argument sometimes proceeds entirely on the grounds of Natural Reason; and that more than once a Section subsequent is explanatory of a Section antecedent. After a comparison of different passages one with another, and when References with Proofs have been attentively consulted, it is hoped Conceptions and Expressions, which if taken singly may on a cursory view appear questionable, will be found in reality to be neither improper, nor unsupported by good authority.

Nov. 28. 1820.





## THOUGHTS ON THE TRINITY.

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### I.

WHEN we mean to speak of a circumstance as difficult to be understood, or as altogether inexplicable, we call it a "Mystery." In these acceptations of the word *mystery*, the creation and existence of the Universe; the production of the several substances in the mineral, vegetable, and animal kingdoms; the combination of instinct with brute forms, and the union of soul and body in Man; are each of them respectively a mystery. They are however all matters of fact: from which consideration we are led to conclude, it is not consistent with true philosophy to deny the reality of a thing, merely because it is mysterious.

### II.

He, who believes that the Universe was created by God, believes a mystery. And he, who believes the Universe, with all its beauty and fitness, was produced by chance, believes a still greater mystery. Between the two cases there is indeed this difference; in the former case, faith is rational; in the latter, it is against all conclusions of reason. In either case however, faith and mystery are inseparable.

### III.

It has often been said, "where mystery begins, religion ends." The assertion is erroneous. Nothing can

be so mysterious as the existence of God. Yet, although his existence is mysterious, still to believe that God exists, is the foundation of all religion. Mystery then and religion are inseparably connected, and must inevitably proceed with each other.

## IV.

It has been urged, "the Being of God is demonstrable : but, if demonstrable, not mysterious : from religion therefore, mystery is excluded."

The Being of God is indeed demonstrable. Demonstrable too are his exalted Attributes ; *viz.* infinite power, wisdom, goodness, holiness, justice, mercy. We are enabled in our researches to advance so far, as to prove there is a God, and that in God are inherent those divine perfections. But if we presume to attempt investigating the self-originate existence of God, our inquiry is retarded by our ignorance. Filled with awe, and humbled in our minds, we must acknowledge self-originate existence to be inexplicable, or in other words mysterious. Yet God, whose existence is thus mysterious, must be the adorable object of our religious worship. And thus we are brought to our former conclusion, "mystery and religion are inseparably connected, and must inevitably proceed together."

If it should be replied, "Although the self-originate existence of God is mysterious, yet our religious worship is intelligible, founded as it is in faith, a simple act of the mind ;" the distinction would avail nothing ; the conclusion will remain the same. For, as such existence of God is mysterious, your religious worship has in contemplation an adorable object, whose very first attribute is mysterious. Religion then and mystery cannot be disunited.

## V.

When Simonides was asked his opinion concerning the nature of God, he required a day to be given him for deliberating on the question. On the morrow he was asked a second time. He required two days for deliberation. The question was frequently repeated; and on every repetition he doubled the number of days. Hiero was surprised at this hesitation and delay, and demanded the reason of it. He replied, "The longer I think on this subject, the more obscure it appears." Here then we have, from a man of learning and wisdom, an ingenuous acknowledgment, that the nature of God is incomprehensible to the human mind. And the same confession must every one make, who hath duly considered the limits prescribed to our finite understanding, and who is not afraid to own, that of many things he must be ignorant, till his intellectual powers shall have been enlarged in the renovation of his nature.

## VI.

If at this time we ourselves were asked, "What is God?" we should answer, "A Spirit."—"And what is a Spirit?"—"Somewhat which is not material."—"Of what substance?" Here we are lost. We can say what God is NOT; but are utterly unable to say what he is, with respect to essential substance.

## VII.

When we contemplate the extensive scale of existence, and the various degrees which appear in that scale, by reasoning on analogy we are led to suppose, there are as many Orders of Intelligent Beings above Man, as there are classes of irrational creatures below him. The modes of existence and spiritual qualities may be as much diversified in the several Orders of Intelligent

Beings, as the vital state and animal properties are infinitely various in the subordinate classes of living creatures extending downwards from Man to the zoophyte. That in the Order superlatively exalted above all others in its mode of existence and in its spiritual qualities, Deity should be an inherent attribute, it is by no means unreasonable to imagine.

## VIII.

By Deity, or Divinity, or Godhead, we mean an essential nature and a mode of existence the most exalted and most perfect. We ascribe to it eternity and infinity. We connect with it power, wisdom, goodness, and holiness, more than human; more than angelic; greater than any words of mortals can represent, or thoughts conceive.

That Deity, in the acceptation just given, cannot exist under three Characters; or cannot have originated in One, and from Him have been communicated to other Intelligences indivisibly united with Him in one and the same essential nature; on principles of reason no man can prove. By natural religion we are taught to acknowledge a Sovereign Intelligence; witness the doctrine and appellation of Anaxagoras. Who shall presume to limit the operation of that Supreme Intelligence?

## IX.

It is not to be forgotten, that the Mathematician is conversant with quantity; the Theologian, who conceives there may be a Triad in Godhead, is contemplating Quality. It is not enough for the Mathematician to assert the self-evident truth, that "three cannot be one in *number*." If he would convict the Theologian of error, he must demonstrate, that "three cannot



“be one in *nature*.” He would attempt such demonstration in vain. All parts of the Universe would furnish proofs in contradiction to this paradox.

## X.

The Works of Creation demonstrate the existence of Deity exerting itself with unity of design. But they do not demonstrate that Deity and unity of design must therefore necessarily be attributes inherent in one Intelligence only. A human instance will illustrate this. A piece of mechanism curiously constructed to carry on regular motion shews unity of design : but it does not shew that therefore it was the work of one mind only. The design indeed will be one ; but the work may have been produced by more minds, all co-operating in the same design.

## XI.

The Peripatetics and later Platonists maintained that the World was eternal. It is as natural for Man to suppose, and as easy for the human mind to conceive, the eternal existence of three spiritual Intelligences indivisibly united in one substance, divine in essential nature and attributes, as to suppose and conceive the eternal existence of the World. It was not thought that violence was offered to the human apprehension by those Philosophers : it should not be thought such violence is offered by a Theologian, who maintains an eternal Triad in Deity.

Whether one or both of these suppositions may be erroneous, is not here the question. The only point at present maintained is, that according to the natural apprehensions of man in the first instance, and antecedently to Revelation, one of these ideas can be received by the mind with as much facility as the other.

## XII.

The eternity of the World we prove to be a doctrine erroneous from what we know concerning the properties of Matter. The eternity of three spiritual Intelligences in quality of one Godhead, we cannot prove to be a doctrine erroneous, because we have no sufficient knowledge of spirituality and essentially divine nature. We have, therefore, in this case, no ground on which to reason. If we talk of our own conceptions, and make them the standard of what may be correct and what may be erroneous, we must confess, if after the deepest examination we would speak ingenuously, we can no more form an adequate conception how One should exist from Eternity, than how Three should exist from Eternity. We can adequately conceive neither case. And, supposing the generic Unity of Divine Essence asserted, then there is no argument which will tend to disprove the eternal existence of Three in that essence, which will not go to disprove the eternal existence of One. So that, without great care, metaphysical reasoners against a Trinity in the one Godhead will prove too much, unless they mean to prove there can be no such thing as eternal existence, either in any Quality, or in any Being.

## XIII.

It would be Tritheism, if we should maintain a Triplicity of divine Intelligences, each diversified in different and opposite essential natures, different and opposite powers, different and opposite wills, different and opposite counsels, different and opposite energies. But it would not be Tritheism, if we should maintain that three divine Intelligences exist, being all of the same essential nature, the same power, the same will, the same counsel, the same energies: for, by maintaining

the sameness of Quality, we should preserve the Unity of divine Attributes, and thus also preserve the unity of Godhead.

## XIV.

To say that three Intelligences are one Intelligence, would be contradiction; but to say that three divine Intelligences are one God, would not be contradiction. They would be one God, by possessing the attributes, and acting with the energies, of one Godhead.

## XV.

As all human conceptions of Deity must be imperfect, all illustrations of the doctrine in question must be inadequate. Let it however be observed, that in human cases, unity and multiplicity may be combined. Thus we read; "All the rest also of Israel were of one heart to make David king." (1 Chron. xii. 38.) "Also in Judah, the hand of God was to give them one heart to do the commandments of the king and of the princes." (2 Chron. xxx. 12.) "And the multitude of them that believed were of one heart and of one soul." (Acts iv. 32.) If, without contradiction, Unity of Mental Attribute may be ascribed to many human Beings, it will follow, that without contradiction, Unity of Divine Attribute might be ascribed to Three Divine Intelligences.

## XVI.

However much through fanciful additions they may have deviated from their primitive correctness, yet it is reasonable to suppose that opinions, of high antiquity and general reception, must have been founded originally in truth. For, had the case been otherwise, they probably would long ago have been entirely rejected from the human mind. The idea and doctrine of a

Triad, have indeed undergone very strange modifications: but, as the histories of ancient Egypt and of modern India demonstrate, that idea and that doctrine have existed for ages in oriental nations. The fact is extraordinary; and the most obvious method, by which we can account for it, is this; to conclude, that the doctrine was communicated by the Progenitor of Mankind, as a notice which he had received from his Maker, and therefore of importance to be preserved among his immediate descendants; and from them it was delivered down through succeeding generations, from the first to that which is now in being. Taken then by itself, the doctrine of a Trinity is entitled to our regard and veneration, because so ancient and so universal.

As Christians however, we must reject the conceptions of Mythology, and the language of heathen Philosophy, when we speak of a Trinity, as deducible from the Old and New Testament.

## XVII.

From the inability of the human mind to comprehend Deity, has arisen, even to Christians, imperfection of language, with which to discourse on that subject. For want of other terms, we use "person; subsistence; substance; consubstantial," corresponding with Προσωπον, or Ὑποστασις; Οὐσια; Ὁμοουσιος; expressions frequent among the Christian Greek writers. By "person," we mean "one that has actual being." By "subsistence," we mean "real existence." By "substance," we mean "essential nature." By "consubstantial," we mean "having the same essential nature." By "sameness of essential nature," we mean such identity of nature, as when we say, the essential nature of a fountain and of a river is the same; the essential nature of the sun and of a sun-beam is the same. This accept-



ation of ὁμοουσιος, “consubstantial,” and this mode of illustration, are of very high antiquity and most allowed authority among Christian Writers; as in that satisfactory Work, the *Defensio Fidei Nicænæ*, has been copiously and ably proved.

## XVIII.

The word “Man” sometimes implies all Mankind; and sometimes “that which possesses the properties of “Mankind.” The word “God” sometimes comprehends all Deity; and sometimes it means to express “that which has attributes characteristic of Deity.” Ουσιας το Θεος δηλωτικον, “The word GOD indicates “the essential nature,” says Justin Martyr, or rather, “The Exposition of Faith,” which goes under his name.

## XIX.

That which has all the properties of a human Being, is Man. That which has all the qualities of a spiritual Being, is Spirit. That which has the essential nature, the mode of existence, the power, the wisdom, the goodness, the holiness attributed to Godhead, must be God. The consequence seems to be inevitable.

## XX.

He that would decide on what are the mathematical propositions of Euclid, must refer to the Books of Euclid. He that would decide on what are the philosophical tenets of Plato, must refer to the Dialogues of Plato. He that would decide on what are the Scriptural passages, from which is deducible the doctrine of a Trinity, must refer to the holy Scriptures. And in each case respectively, he must determine according to what he finds in the Books consulted; for, the very nature of the inquiry and terms of the question imply,

that such Books are the standards of information, and their contents the grounds for decision.

“ Whether those Works are genuine?” and “ whether the Writers were competent judges of the subjects on which they wrote?” may be questions very proper in themselves: but they are neither pertinent nor seasonable when the sole point to be discussed is, “ What are the actual contents of a Work, received and admitted, in the first instance, as authority on which to determine in that particular case?”

This remark is occasioned by the too frequent usage of Controversialists; who, when they have entered on the question, “ Is the doctrine of a Trinity supported, or not supported by the Canonical Scriptures?” and have proceeded in the argument on the negative side; imperceptibly lose sight of the subject expressly proposed, and digress into Matter, which should form a distinct article either of antecedent or subsequent inquiry.

A consistent reasoner will not deny, that for knowledge of doctrines communicated to Mankind by Revelation, we must appeal to those Writings which are allowed to contain what Revelation has imparted and taught.

#### XXI.

By Revelation we mean divine communication. Doctrines so communicated are doctrines of Revelation. Thus, the doctrines imparted through Moses, and the doctrines taught by Christ, are respectively doctrines of Revelation.

#### XXII.

The divine Legation of Moses is demonstrated by the certainty of the Miracles, which God empowered him to work; and by the fulfilment of the predictions which God enabled him to deliver. But of Moses, in

the Scriptures it was never said, that he pre-existed before he appeared on earth ; that he was supernaturally born into this world ; that after death he did not experience corruption, but previously to any such corruption rose from the grave. Moses gave not laws either promulgated in his own name, or intended for all mankind, or applicable to all conditions, situations, places, times. Moses never was represented as impeccable ; nor as knowing the most secret thoughts, words, and actions of Man ; nor as possessing inherent efficacy for giving agility to the lame, hearing to the deaf, speech to the dumb, sight to the blind, life to the dead, and this spontaneously and on all occasions which to himself might seem proper. Moses never on his own authority pronounced pardon and forgiveness of sin. He never asserts of himself, that he should lay down his life for his true disciples ; that his true disciples should not perish, but have everlasting life ; that he had power to lay down and then to resume life ; that he was the author of the resurrection and life ; that he would call forth the dead from their graves ; that he should judge all mankind, and assign to every one his just and final retribution ; that he was to be honoured even as God the Father is honoured ; that he was in divine glory with God the Father before he came upon earth ; that to such glory he should return ; that God was his Father, and himself was the Son of God, in the most lofty and adorable sense which those terms could bear according to the apprehension of the Jews. Moses never spoke explicitly of heavenly things ; promised not future rewards ; sent not Apostles to teach all nations, and admit disciples by a form of words which profess the worship of himself, no less than that of the Father, and of the Holy Spirit. Moses received no testimony by voice from heaven that

he was the Son of God ; is no where styled the Saviour of mankind ; the Lord ; the Lord whom ye seek ; the express image of the invisible God, in which image the fulness of Godhead dwells ; that eternal life which was with the Father ; Emmanuel or God amongst men in the exercise of his divine powers ; nor the Sun of Righteousness ; nor the true Light which lighteth every man that cometh into the world ; nor Jehovah our Righteousness ; nor the Word of God ; nor Creator of all things that have been created ; nor in a direct and unqualified manner is he styled God. It is however fact, that every proposition here denied with respect to Moses, may on the grounds of Scripture be positively affirmed with regard to Christ. The inference is obvious : Moses was human ; Christ was divine.

## XXIII.

The design of Revelation is first to re-establish the primeval Laws of Morality, and the primeval Doctrines of Religion, which were originally imparted from God to Man, at the time of Creation ; and then to superadd more explicit communications of knowledge on both these subjects.

## XXIV.

Nothing introductory is so full and clear as the complete Work, to which it is intended as an introduction. The first or Mosaic Covenant was introductory to the second or Christian ; it is not therefore so full and clear as the Christian. What the Old Testament intimates obscurely, the New Testament illustrates with brighter light.

## XXV.

Revelation speaks to us, as to Beings endued with reason, and expected to exercise our reasoning faculties.



It does not therefore always teach us by methodical system; but often leaves us, from certain facts and given premises, to draw our own conclusions; conclusions however so obvious, that they cannot well be mistaken. This is remarkably the case in the Christian Revelation.

## XXVI.

The laws and ordinances established among the Jews were designed to guard that people from heathen idolatry. On the recollection of this circumstance it appears extraordinary, that Moses, when he is describing the creation of the Universe, should, in order to express his conceptions of the Deity, introduce a term which implies Plurality; and, frequently connecting it with verbs and Persons singular, should use that term thirty times. Extraordinary also it is, that as in the Decalogue, when first delivered, so also on a subsequent repetition of their Laws, after a solemn address demanding their attention, he should speak of the Deity in any words, which could possibly convey an idea of Plurality. Yet such an idea has been conveyed, in the very declaration which is intended to assert the Unity of Godhead.

## XXVII.

It will not surely be presuming too much, if we suppose Joshua and Solomon to be more deeply instructed in the Jewish Religion, than to be capable of using improper language respecting the Deity. Yet the former says, "Ye cannot serve the Lord, for he is the Holy Gods" (Josh. xxiv. 19.); and the latter gives this weighty instruction, "Remember thy Creators in the days of thy youth." (Eccles. xii. 1.) In the book of Proverbs there is also this passage; "The fear of Jehovah is the beginning of wisdom: and knowledge of the Holies is understanding." (Prov. ix. 10.)

## XXVIII.

When we put together these several considerations ; viz. That the doctrine of a Triad is very ancient and general ; that Moses applies to the Deity a term of Plurality ; that Joshua and Solomon do the same ; there is reason for concluding that among the Jews, as among other People, there was an idea of a Trinity : with this difference however between them and the Heathens ; the Jews admitted nothing into their opinion, which could contradict Unity of Divine Nature.

## XXIX.

The Mosaic History does not so entirely differ from Heathen, as that there should be no kind of similarity between them. The former is indeed more correct and pure ; the latter imperfect and blended with fiction. Still however in many instances there may be traced a resemblance between them. Why may we not reason after this manner, with regard to the Doctrines of Religion ? and why not say, the Mosaic and Jewish conceptions of Unity in the Nature of the Divine Triad were indeed most perfectly correct and pure : but as to the doctrine of a Triad in itself, between Jewish and Heathen opinions there was some faint resemblance ; such resemblance as might lead us to imagine both Jews and Gentiles originally derived the doctrine from true communication ; but whilst the former preserved, the latter grossly corrupted the truth ?

## XXX.

If Moses and the Jews held the doctrine of a Trinity, and the word “ Elohim ” imports Plurality, it is natural to ask, How comes it to pass that the Septuagint Version renders the first verse of Genesis in this manner, *Εν αρχῇ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν* ? The

learned and excellent Ridley, after Allix, has answered this question : “ The Talmudists own, that the LXXII “ Interpreters did purposely change the notion of “ Plurality implied in the Hebrew ‘ Elohim ’ into a “ Greek Singular, lest Ptolemy Philadelphus should “ conclude that the Jews, as well as himself, had a “ belief of Polytheism.” According to the *Ονομαστικόν*, “ the Greek appellations of divinity were *Θεός*, “ *Θεοί*, *Δαίμονες* : Plato calls the Deity *του Παντος* “ *Κυβερνήτην, μεγίστον Δαίμονα* : το *Θεῖον* and *Δαίμονιον* “ are in signification the same.” The expression το *Κρείττον* might also have been added. Of all these, *Θεός* was the only simple and direct term which they could adopt, to counteract idolatrous misconceptions.

## XXXI.

The opening of St. John’s Gospel expounds the opening of the Mosaic History. The words of Moses are, “ In the beginning Elohim created the heaven and “ the earth.” (Gen. i. 1.) St. John tells us the particular person of the Triune Godhead, by whom the Work of Creation was carried into effect. It was, by the *Λόγος*, who was *προς τον Θεον*, and who was himself *Θεός*. “ By Him all things were made; and without Him was not made any one thing, which was “ made.” By Him, “ the World was made.” He became “ flesh and dwelt among us.” He was not “ God the Father,” but the *Μονογενής παρὰ Πατρός*, by whom “ God the Father” created the Universe, and from time to time revealed himself to Mankind. The *Λόγος* and *Μονογενής* mean the same person, “ God the Son,” the second of the Mosaic Trinity. So true it is that the Old Testament intimated in general terms, what the New was afterwards to explain in a manner more particular; and that

between both there is the closest connection, the one being the interpreter of the other.

## XXXII.

Grotius denies that the imputation of Tritheism can be charged on Christian, with more justice than on Jewish worship. Philo, he observes, styles the Reason, or Word of God, the Maker of the World ; and with the Rabbi Nachman, calls him the Angel, or the delegated Person who takes care of the Universe. The Cabbalists distinguish God into three Lights, and some of them by the very names which the Christians use, the names of Father, Son, and Holy Spirit. The Hebrews allow, that the Spirit, by whom the Prophets were inspired, was not any thing created, and yet was distinct from him that sent it. Many of them also have a tradition that the divine power, which they call "Wisdom," should dwell in Messiah ; whence by the Chaldee Paraphrast, Messiah is called "The Word of God ;" as by David, Isaiah, and others, to the same Messiah is given the awful appellation of "God and Lord." This is the substance of what is remarked by Grotius, a writer not to be disregarded on such a subject.

## XXXIII.

For the certainty of their having been respectively wrought and spoken, the works of Christ and the words of Christ rest precisely on the same authority, the authority of historical testimony by the self-same witnesses.

## XXXIV.

The credibility, or in other words, the reason why we think the works recorded and the doctrines taught have a claim to our belief, is founded on conviction of Veracity and Competency, both in the sacred historians



and in the divine Instructor. The Evangelists and Apostles gave proof that they were true, in what they related concerning circumstances they were competent to ascertain: and Christ demonstrated the reality of his divine character; consistently with which, he could not but speak the words of truth, when he delivered doctrines which in his superlative knowledge of heavenly things he was enabled to communicate.

## XXXV.

It has been said the expression "Trinity in the Godhead," *Τριάς εν Θειοτητι*, does not occur in Scripture. True. Nor does "Unity in the Godhead," *Ἐνοτης εν Θειοτητι*. Nor the term "Sacrament." But the subject matter, which those expressions are designed to indicate, does occur: so that the objection has in it no substantial validity.

## XXXVI.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," are the words in which our Lord delivered to his Apostles their final commission. (St. Matth. xxviii. 19.) They may be thus paraphrased: "Go and make disciples in all nations, admitting them by baptism into the acknowledgment and religious service of the Father, the Son, and the Holy Spirit."

## XXXVII.

On the clause, "In the name of the Father, and of the Son, and of the Holy Ghost," we may observe, there are pointed out three distinct objects, each of which has reference to one and the same act of mind implied in the expression "into the name," i. e. into

the religious service or worship: and the expression “into the name,” though but once written, is in sense and force applied to each of the three objects. Considering then this parity of reference and application, considering also there is not introduced a single word by which to give us an idea that in the acceptance of either term is intended a change from substance to quality, we have the strongest grounds for maintaining that if Subsistence belongs to the first object, Subsistence belongs also to the second, and to the third. And, if there be any such thing as propriety in writing, and analogy in rendering, consistently with such propriety and such analogy we cannot say, that the terms Father, and Son, imply each of them Subsistence, and then by an abrupt transition unsupported by any word which can indicate mutation, pass at once from real Subsistence to attributable quality. As then to the term “Father,” we annex the idea of one who hath real Subsistence; so to the term “Son,” and to the term “Holy Ghost,” we must respectively annex the same idea, and affirm that each has real Subsistence.

## XXXVIII.

If the regular, natural, and unforced construction of our Lord’s final command will lead us to conclude, that the expression “Holy Spirit” implies real Subsistence; consideration of the solemn occasion when that command was given; of the importance which must necessarily be attached to it; and of the improbability that it should be so delivered as to be ambiguous, will furnish a strong reason for adhering to that conclusion.

## XXXIX.

The argument drawn from his final command would certainly be less forcible, if it did not appear that pre-

vously to giving that command our Lord himself had spoken of the Holy Spirit as a real Subsistence. He does however so speak. Ὁ δὲ Παρακλητος, το Πνευμα το ἅγιον, ὃ πεμφει ὁ Πατηρ εν τῷ ονοματι μου, εκεινος ὑμας διδαξει παντα, και ὑπομνησει ὑμας παντα ἃ ειπον ὑμιν. (St. John, xiv. 26.)

In these words of the Original is to be remarked the application of εκεινος to Πνευμα; an application which Jortin most properly noticed: “Εκεινος shows that “Πνευμα is a *Person*, not an *Attribute*, and the construction is like that which the Grammarians call “κατα το σημαινομενον.” The correctness of his explanation is confirmed by the following considerations, which come immediately to the proof of Personality. In whatever sense we take Παρακλητος, whether as “Comforter,” or “Advocate,” or “Intercessor,” it implies real Being: for, “teaching and reminding” are properties belonging to real Being. But the “Holy Spirit” is that Παρακλητος; has the properties of teaching and reminding; He has therefore real Being. In this passage it is also to be noticed, that the Father, Son, and Holy Spirit, are distinctly marked out. Again: “When He, the Spirit of truth, is “come, He will guide you into all truth: for, He “shall not speak of himself: but whatsoever He shall “hear, that shall He speak.” (St. John, xvi. 13.) In this passage, “Hearing” is ascribed to the Holy Spirit: but “Hearing” is a property belonging to real Being. The consequence is obvious. The same Spirit is to speak from another, and not from himself only: of course, by the Spirit here mentioned we cannot understand the Father, but some One who should speak what he heard delivered from the Father.

## XL.

It is observable, that when our Lord has occasion to speak of the Resurrection, or of the Holy Spirit, his disciples express no wonder, his enemies show no displeasure at the doctrines. The reason might be this. The doctrine of a Resurrection was certainly holden by the Pharisees, and therefore was not novel, nor would appear strange. Probably also some ideas respecting a Holy Spirit were entertained by them; though in both instances there was need of that more full illustration and decisive confirmation, which they received from our Lord's express declaration and positive assurance. Indeed, the more we consider how frequently our Lord speaks of a Divine Spirit, and how familiar the expression appears to have been among his hearers, the more we shall be persuaded, that however much of this must be ascribed to the idiom of Scripture Language, yet in the time of our Lord the Jews certainly retained, what they had received from their Ancestors, traditional notices which impressed their minds with an opinion that there was an uncreated Spirit really subsisting. This opinion, with all their hatred towards Christianity, the Jews continued to hold for some ages after the commencement of the Christian æra. What if the *modern* Jews deny the doctrine of a Trinity can be deduced from the Old Testament? They deny also, that the sense in which Christians apply the prophetic texts to Christ, is the true sense. Nor that only. But they moreover deny the Facts of the New Testament to have occurred. The result is this. Their denial in the first case is of no more weight than in the second and third. The judgment of modern Jews is to be rejected in each case.



## XLI.

If we are required to prove the completion of Christ's promise that the Holy Spirit should "teach and guide," we shall here use the same kind of proof which we adopt when we demonstrate the real exertion of divine Providence: we shall refer to the actual effects, which the Holy Spirit has produced, and still produces. The effects were extraordinary in the Apostles and first Converts; they are also powerful in their influence on the hearts and lives of Thousands at this moment.

## XLII.

To effects we refer, when we would demonstrate the divinity of the Holy Spirit. We add also the circumstance of our Lord's command, that we should at our baptism be admitted into the religious service and worship of the Holy Spirit. Religious service and worship, in the opinion both of Jews and Christians, must be offered to nothing created, whether Man or Angel. The Holy Spirit therefore, which is to receive our religious service and worship, must be more than Man, more than Angel; must be divine.

## XLIII.

Words, as Words, may be the same. And analogically, in *part* of their meaning, they may resemble each other. But in their *full import* they may be widely different. An observation thus trivial should not here have been introduced, if Interpreters of Scripture did not sometimes appear to forget the reality of the fact. Their inadvertence will justify illustrations of the remark.

These passages occur: "Ye are *the light* of the world," (St. Matt. v. 14.) "That they, which enter in, may see *the light*." (St. Luke, viii. 16.) In both

these passages, whether we consult the received Translation or the Original Text of the New Testament, we find identity as to combination of letters and force of sound. But that the expression *the light*, or *το φως*, has in one place a metaphorical, in the other a proper signification, is more obvious than to require proof.

“Let *the dead*, *τους νεκρους*, bury their *dead*, *τους “εαυτων νεκρους,”* (St. Matt. viii. 22.) is a passage which exhibits similar words in different acceptations. For, that the former are the *spiritually* dead, but the latter the *naturally* dead, is evident.

*Εγω ειμι* is an expression found seven times in St. John’s Gospel. But in different places it leads to very different connected senses. *Εγω ειμι ο αρτος*, vi. 35. *Εγω ειμι η θυρα*, x. 9. *Εγω ειμι ο ποιμην*, x. 11. *Εγω ειμι η αμπελος*, xv. 1. are figuratively and comparatively spoken. In *Εγω ειμι η αναστασις*, xi. 25. our Lord describes himself as being the cause and Author of Resurrection from the grave. By *Εγω ειμι*, in St. John, xviii. 5. our Lord avows himself to be Jesus of Nazareth, whom his enemies sought. By *Εγω ειμι*, in viii. 58., our Lord asserts his actual and personal existence to have been before the time when Abraham was born.

These illustrations shall now be applied for an important purpose.

In the language of our received Translation, Christians are styled “the Sons of God,” (St. John, i. 12.) and Christ is styled “the Son of God,” (St. Mark, i. 1.) But whether in both places the same manner of Filiation is implied, will plainly appear, after it has been previously and briefly stated for notice, that whenever the Evangelists and Apostles mention Christ as “the Son of God,” they constantly use the nominative or some case of the word *υιος*; but when they speak of Christians

as “Sons of God,” they use either the nominative or some case of *υἱος* or of *τεκνον* indifferently.

And now, let those who are misled by sound, rather than guided by signification, learn to distinguish the transcendent superiority and totally different nature of Christ’s Filiation, as contrasted with that of Christians; by recollecting, the prophecies which foretold the birth of Christ; the circumstances which marked his nativity; the declarations of his Precursor; the testimony given by a voice from heaven; and the power of superseding the Mosaic Covenant, which the same voice intimated to be inherent in him.

Through every Age of Christianity, the following prophecies have been considered as predictions of Christ’s birth into this World.

“Behold, a Virgin shall conceive and bear a Son, and shall call his name Immanuel.” (Isaiah, vii. 14.)

“Unto us a Child is born; unto us a Son is given; and the Government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God.” (Isaiah, ix. 6.)

An Angel announced that He should be incarnate, and described his character.

“Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of his Father David: and He shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.” (St. Luke, i. 30.)

“The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.” (St. Luke, i. 35.)

An Angel made it known that Christ was born ; and his communication of such an event was followed by a celestial hymn : “ The angel said unto them, “ Fear not : for, behold, I bring you good tidings of “ great joy, which shall be to all people. For unto “ you is born this day, in the city of David, a Saviour, “ which is Christ the Lord.” (St. Luke, ii. 10.)

“ And suddenly there was with the Angel a multitude of the heavenly host, praising God and saying, “ Glory to God in the highest, and on earth Peace, “ Good Will towards Men.” (St. Luke, ii. 13, 14.)

At a period not far distant from the time of his Birth, Oriental Magi came to worship Christ : —

“ There came Wise Men from the East, to Jerusalem ; saying, Where is He that is born King of the “ Jews ? for we have seen his star in the East, and are “ come to worship him.”

“ And when they were come into the house, they “ saw the young Child, with Mary his Mother, and “ fell down, and worshipped him : and when they had “ opened their treasures, they presented unto him gifts ; “ gold, frankincense, and myrrh.” (St. Matt. ii. 1, 2. 11.)

John the Baptist professed himself to be that Harbinger of the Messiah predicted by Isaiah : —

“ I am the voice of one crying in the Wilderness, “ Make straight the way of the Lord.” (St. John, i. 23.)

Who is that Lord ? Isaiah’s words, translated by a Scholar of first eminence, shall describe Him in his true style and dignity : —

“ A voice crieth ; In the wilderness prepare ye the “ way of JEHOVAH !

“ Make straight in the desert a highway for our “ God.

“ Every valley shall be exalted, and every mountain “ and hill be brought low ;



“ And the crooked shall become straight, and the rough places a smooth plain ;

“ And the glory of JEHOVAH shall be revealed ;  
“ and all flesh shall see together the salvation of our God.” (Isaiah, xl. 3.)\*

The Baptist adduced the proof by which he was convinced, that Christ to whom he had alluded, was the Messiah foretold by Isaiah :—

“ I knew him not : but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.” (St. John, i. 33, 34.)

His heavenly Father attested the high dignity of Christ's nature.

“ And lo ! a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.” (St. Matt. iii. 17.)

His heavenly Father attested the superiority of Christ to Moses.

“ This is my beloved Son, in whom I am well pleased ; Hear Him.” (St. Matt. xvii. 5.) *Hear ye Him*, i. e. “ HIM and Him only, you are now to hear. He is from henceforth to be your Lord, your Legislator, and your King,” as the good Bishop Porteus explains the words.

Such, and so extraordinary, are the evidences given to the pre-eminent Filiation of Christ. And it is to be observed on those which appear in the New Testament, that they are not incidental and cursory allusions, which might have been omitted ; but they are material and component parts, without which, the history of Christ would have been incomplete and imperfect. They are,

\* See Bishop Lowth's Translation of Isaiah.

moreover, stated in terms so positive, that they will not allow the smallest room or afford the slightest pretence for introducing ideas of regeneration and adoption. They are circumstantial narratives told in the direct language of absolute fact. In their number and in their description they are sufficient to demonstrate, that when the title "Son of God" is given to Christ, the Apostles and Evangelists intend by that title to convey an idea of Filiation from Divine Paternity, such as belongs to No one born of a human Father. They mean to describe a Person descended from heaven, adorable in name, character, and attributes.

## XLIV.

It does not appear that the Jews objected to the mere expression "Son of God" abstractedly taken: the cause of their rage and the ground of their accusation was, that Christ applied this exalted title to himself; which they deemed blasphemy. We may hence draw these two inferences; the Jews had an idea that there did exist one, whom they eminently styled the "Son of God;" and the "Son of God" in their apprehension was essentially possessed of divine attributes.

## XLV.

Comparison of text and context, common sense and the reason of the thing, will in most cases tell us when a word is to be taken in its usual and primary, and when in a figurative and secondary acceptation. Speaking of himself, our Lord says, "Before Abraham was, I am." — "I came forth from the Father and am come into the World: again I leave the World and go to the Father." — "O Father, glorify Thou me with thine own self, with the glory which I had with thee before the World was." — "I speak that which

“ I have seen with my Father.” — “ All power is given unto me in heaven and in earth.” To the high priest, who said with great earnestness, “ I adjure thee, by the living God, that thou tell us whether thou be the Christ the Son of God,” our Lord answered, “ Thou hast said ;” words which the Jews immediately understood to be directly and unequivocally affirmative. St. Mark’s account is, “ The high priest asked him, Art thou the Son of the Blessed ?” and Jesus said, I am.” St. Luke’s relation corresponds with St. Matthew’s in phraseology ; and both agree in sense with St. Mark. If on occasions where the context leads us not to expect parabolical illustration or metaphorical allusion, language thus explicit is not sufficiently clear and precise to prove the pre-existing glory and the present divinity of our Lord, words can have no meaning, and all language must be inadequate for conveying ideas.

## XLVI.

It was expedient and necessary that at the close of his Mission our Lord should assert himself to be “ The Son of God.” He makes the assertion in terms direct. We do not however find that in the course of his Ministry he is continually making mention of his divine character at all times and at all seasons indiscriminately, as though he rather wished the name of his divinity should be obtruded by repetition, than that the substance which that name imports should be collected by inference. He proceeds in a different manner, a manner more consonant with truth and more satisfactory to a candid mind. He performs extraordinary works : to those works he makes his appeal : to the same, as to visible and palpable proofs, he refers us : then on the fair ground of argumentative reasoning that extra-

ordinary effects must proceed from adequate causes, he leaves us to form our own opinions. This is dealing with us as with Beings rational ; free indeed to exercise the powers of judgment, but assuredly accountable for the wilful neglect, or misapplication, or perversion of those powers.

## XLVII.

The Evangelists undeniably describe our Lord as a Man. But did they mean nothing more than to describe him as a man only? If so, why did they introduce these expressions? “What manner of Man “is this, that even the winds and the sea obey him?” (St. Matt. viii. 27.) “Thou art the Christ, the Son “of the living God.” (St. Matt. xvi. 16.) “I saw “and bare record that this is the Son of God.” (St. John, i. 34.) “Rabbi, thou art the Son of God ; thou art the King of Israel.” (St. John, i. 49.) “We believe “and are sure that thou art the Christ, the Son of the “living God.” (St. John, vi. 69.) “Yea, Lord ; I “believe that thou art the Christ, the Son of God, “which should come into the World.” (St. John, xi. 27.) “My Lord ! and my God !” (St. John, xx. 28.) No one, who understands the language of Scripture, will say the term “Son,” as used in these passages, has no farther import than what it usually implies in common acceptation. The Jews perfectly understood our Lord to intimate divinity of character by that appellation : and hence their anger, that he should assume to himself a title so exalted. The Evangelists then designed to represent his nature as also more than human. For this purpose they introduced the confessions made on several occasions, as testimonies to the divinity of his nature. The same divinity they proved also by recording a series of Facts, the result of constantly inherent powers, such as never resided in mere man.



Undeniably also Christ often styles himself “the Son of Man.” But wherefore? In allusion to Dan. vii. 13., and with intimation that he was himself the character described by the Prophet. What then is the representation of Christ’s person and glory delineated by Daniel? Is it that of a mere Man? The plainest reader can answer, when he has considered these words; “I saw, in the night, visions; and behold, one like the Son of Man came with the clouds of heaven, and came to the Antient of Days, and they brought him near before him; And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”

## XLVIII.

To Christ, at the very opening of their respective Gospels, St. Matthew applies Isaiah’s term “Emmanuel;” St. Mark the expression, “Son of God;” St. John the appellation, which corresponds with the “Word of the Lord, the Word of Jehovah” in the Old Testament; but which “Word” he affirms “was made flesh and dwelt among us;” the appellation of *Λόγος*, who “was with God, and was God.” From such introductions to the narratives they proposed giving, they may be understood as professing that they believed Christ to be divine, and that they engaged to prove his divinity. These exordial declarations intimate what is to be expected in the sequel of the histories: and conformably with them the subject is so pursued by a plain statement of extraordinary Facts, that the divine nature of our Lord is by far more strongly characterized than the human. There is nothing like elaborate composition, or studied period, in their Gospels; but from

beginning to end, in each there is one design. St. John tells you expressly, “These things are written that ye might believe that Jesus is the Christ, the Son of God.”

## XLIX.

Previously to his crucifixion, Christ had asserted the Divinity of his Nature. The veracity of his assertions was to be proved by the event of his raising himself from the dead. When by the testimony of his senses St. Thomas was convinced that Christ was risen indeed, he made a declaration of his sentiments and a confession of his faith in these very strong terms, “My Lord! and my God!” (St. John, xx. 28.) A paraphrast, not chargeable with the fault of distorting texts in order to prove the Divinity of Christ, shall give the interpretation: “Thou art indeed my Lord, the very same that was crucified; and I acknowledge Thy Almighty Power in having triumphed over death; and adore Thee as my God.” — *Dr. S. Clarke.*

It is not denied, as a matter of Fact, that St. Thomas did say ‘Ο Κυριος μου και ο Θεος μου. It is not denied, as a Canon for interpretation, that the word Θεος with the article prefixed should be rendered “God.” The consequence is obvious. In addressing those words to Christ, St. Thomas styled him “Lord and God.” This conclusion cannot be evaded. For even if the expression be considered as an Exclamation, it is an Exclamation similar to ‘Ο Θεος μου in Ps. xxi. 2., and Ps. lxxxii. 14. (Breitinger’s edition), in both which places the Psalmist is making a direct invocation to God. To suppose it can be taken as an Exclamation, in any other point of view, would be a conceit fanciful, because without foundation; and inadmissible, because inconsistent with the usage and sentiments of the Jews. No good and pious Jew would dare to violate his sense

of awe for the name of God, by using it in colloquial conversation, as the heathen Greeks did *Βαβαιο*.

## L.

What is said of “Words” may be applied to “Remarks,”

*Multa renascentur quæ jam cecidere,*

Revival of occasion will warrant revival of sentiments long since expressed. Glassius shall furnish the remainder of this Section.

“The followers of Photinus lay down this rule; “*The noun Θεος with the Article denotes the only true God; but without the Article not so.* This “rule does not hold good. Because ‘Ο Θεος is sometimes applied to those that are *called* gods, as in “Acts, vii. 43.—Acts, xiv. 11.—2 Cor. iv. 4.—Gal. “iv. 8.—Phil. iii. 19. On the other hand, Θεος without the article signifies the one true God, as in “St. Matt. iv. 4. (δια στοματος Θεου)—St. Matt. v. “9. (υιοι Θεου)—St. Matt. vi. 24. (Θεω δουλευειν)— “St. Matt. xii. 28. (πνευματι Θεου)—St. John, i. 6. 12, “13. 18. (απεσταλμενος παρα Θεου — τεκνα Θεου — εκ Θεου εγεννηθησαν — Θεον ουδεις εωρακε)—1 Thess. i. 9. “(δουλευειν Θεω ζωντι) and frequently in other passages. But let the inconsistency of these persons, who “walk in darkness, be considered. In St. John xx. 28. “Christ is called by St. Thomas, ‘Ο Θεος μου, with the “article. Therefore according to the hypothesis of “the Photinians themselves, the appellation of the “only true God is given to Christ: and from the very “consideration of that passage, and comparison of “other passages with it, the thing is too evident.

“Let it however be observed, that with respect “to some rule concerning the Greek Article, Socinus

“ thus answers ; *That rule is not invariable in the Greek language ; and the failure of its application may best be determined from the circumstances of the passage.*” — *Glassii Philol. Sacræ*, p. 330.

## LI.

To what extent the meaning of any word, or clause, is to be restricted, must be determined by the consideration of parallel passages and collateral circumstances. When our Lord replied, “ It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve ;” (St. Matt. iv. 10.) he had in view the command in Deuteronomy. But the command in Deuteronomy, and many other similar injunctions throughout the sacred Books of the Old Testament, import this ; “ Thou shalt worship the Lord thy God and him only, in exclusion of all heathen gods represented by molten and carved images, the works of human hands.” That our Lord did not mean to exclude the worship of himself is clear from the sequel. For, he admitted religious worship to be paid him : he bade us honour himself as we honour the Father. And for this reason. Honour to him redounds to the glory of God the Father, because their divinity is one.

## LII.

The acceptation of *προσκυνηω* must be determined by the context. On some occasions it is used to express the act of prostration, as a mark by which Orientals paid outward respect : on others, it is applied to express the same act accompanied with an inward sense of devotion, and therefore intended as a token of religious worship. When, according to the Septuagint, Moses says in Exodus, xi. 8., “ All these thy servants shall come unto me and *προσκυνησουσι με*,” the word is to



be understood and rendered, as our English Version has understood and rendered it, “shall bow themselves down to me :” not in token of religious worship ; but as a mark of respect. For, neither could Moses mean to intimate, nor in itself was the circumstance such as might in any degree be expected to happen, that the Egyptian servants of Pharaoh, who were gross idolaters and who detested the Israelites, should ever mean to worship Moses, though they prostrated themselves before him. “Bow themselves down” to him, as to a man whom they feared, they naturally might, in the hope of softening his resentment and prevailing on him to interpose for averting evil : but that they should intend to worship him as a God is inconceivable, because irreconcilable with Egyptian ideas. When however it is related of the man to whom sight had been given, that on Christ’s revealing himself as “The Son of God,” he replied “Lord ! I believe ;” and προσεκύνησεν αὐτῷ worshipped him ; the Evangelist (St. John, ix. 38.) describes that person as testifying his gratitude and faith by an act of adoration. When, after our Lord had exercised command over the Elements, which at his word obeyed him, his disciples προσεκύνησεν αὐτῷ, (St. Matt. xiv. 33.) and accompanied their external act with this confession, “Of a truth thou art the Son of God !” when also, after they had seen an open manifestation of our Lord’s divine glory at his ascension, the disciples were προσεκύνησαντες αὐτῷ, before they returned to Jerusalem, (St. Luke, xxiv. 52.) there can be no more doubt that they meant religious worship, than that St. Stephen meant actually to pray unto Christ, when in his dying moments he called on his Saviour, “Lord Jesu receive my spirit !” (Acts, vii. 59.)

On which text the annotation of the modest and learned Markland is particularly observable. “ It is “ so far from being necessary to understand Θεον after “ επικαλοῦμενον, that it is quite contrary to Stephen’s “ intention, which was to die a Martyr to the *Divinity* “ of *Jesus Christ*. So that it is Him only he invokes; “ as if it had been written, επικαλοῦμενον (τον Κυριον “ Ιησουν) και λεγοντα, Κυριε Ιησου δεξαι, &c. *calling* “ upon the Lord Jesus, and saying, Lord Jesus re- “ ceive my spirit.” — *Bowyer’s Conjectures*.

## LIII.

Never, after their return from captivity in Babylon, did the Jews relapse into idolatry. They held it in abhorrence. When therefore they offered to our Lord religious service, his disciples must have been convinced his nature was divine, on account of which it could not be idolatrous either to adore Him, or invoke Him for such merciful and gracious assistance as need might require. Does our Lord forbid such invocation in St. John, xvi. 23.? The question is serious; because from the answer must result a consequence very material to Christian Practice. The point shall be examined.

On many occasions, Scriptural Difficulties are most effectually removed by consulting Texts in their Original Language. In the present case, it will be matter of indifference whether we refer to the Greek Original, or to our own Authorised Translation. For it so happens, that the Greek Verb *ερωτᾶν* and the corresponding English Verb “ to ask,” have each a twofold signification. In some passages their import is “ to petition;” in others “ to interrogate.” The usage of those Verbs in the latter sense occurs in several instances; of which, some few shall be here adduced.

“ When Jesus came into the coasts of Cæsarea Philippi,  
 “ *ἠρωτᾷ τοὺς μαθητάς*, he *asked* his Disciples, saying,  
 “ Whom do Men say that I the Son of Man am ?”  
 (St. Matt. xvi. 13.) — “ And Jesus answered and said  
 “ unto them, *ερωτησω ὑμᾶς καὶ γὰρ λόγον ἔνα*, I also will  
 “ *ask* you one thing, which if you tell me, I in likewise  
 “ will tell you by what authority I do these things.”  
 (St. Matt. xxi. 24.) — “ And when they were alone,  
 “ they that were about him with the Twelve *ἠρωτησαν*  
 “ *αὐτον* *asked* of him the parable.” (St. Mark, iv. 10.) —  
 “ They feared *ερωτησαι αὐτον* to *ask* him of that say-  
 ing.” (St. Luke, ix. 45.) — “ If any man *ὑμᾶς ερωτᾷ*  
 “ *ask* you, Why do ye loose him ?” (St. Luke, xix. 31.)  
 — “ And this is the record of John, when the Jews  
 “ sent Priests and Levites from Jerusalem *ἵνα ερωτησω-*  
 “ *σιν αὐτον* to *ask* him.” (St. John, i. 19.) With these  
 passages before him, Who will undertake to limit the  
 meaning of *ερωταω* in Greek, or “ to ask” in English,  
 to the Act of “ Petition” only ? As in those Texts, so  
 in verse 19th of the very Chapter, which is now under  
 more immediate consideration, it is said, Our Lord  
 knew that his Disciples wished *ερωτᾷν αὐτον* to *ask*  
 him — *i. e.* interrogate him about an expression which  
 had just fallen from Him. And, indeed, it is with  
 reference to their desire of interrogating Him on the  
 subject then employing their thoughts, that our Lord  
 consoles them by intimating they shall be enlightened  
 by more clear knowledge after his resurrection, when  
*ἐμε οὐκ ερωτησετε οὐδέν* — *i. e.* “ habebitis idoneam et  
 “ perfectam scientiam,” according to Schleusner ; “ Ye  
 “ shall have no occasion to ask me any Questions,” ac-  
 cording to Randolph ; “ Ye will put no questions to  
 “ me,” according to Campbell. There is then in the  
 Text of St. John, xvi. 23. no prohibition of invoking  
 Christ our Lord, as an adorable Being of Divine

Nature, mighty to save. (See Schleusner's "Novum Lexicon:" Randolph's "Vindication of the Worship of The Son, and of The Holy Ghost:" and the "Four Gospels," translated by Campbell.)

## LIV.

Some of the writings contained in the New Testament were denied to be genuine in the first instance; but were allowed to be such on subsequent consideration. Two conclusions may be drawn from this fact: "The primitive Christians scrupulously examined, before they admitted Writings to be of authority:" and, "When once Writings had been admitted to be of authority, all doubts of their pretensions and characters must have been completely removed."

## LV.

The Books of the New Testament, as now received, were cited as Canonical by writers in the four first Centuries of the Christian æra. The several writers who from time to time cited them, lived much nearer the periods at which the respective Books were composed, and thence had means of obtaining more accurate information with regard to circumstances of external testimony which established the authenticity of every Book, than can have been possessed by later enquirers. Devoutly therefore it is to be prayed, that the Canonical Scriptures, which have stood so many Centuries unaltered, may never be sacrificed to any specious reasoning, or fanciful conjecture, or bold assertion of modern criticism; because in this particular branch modern criticism does not rest on ground so sure and strong as ancient Christian knowledge.



## LVI.

The Epistles contain the doctrines of the Apostles. Their doctrines we believe to be true, on account of the power with which they were endued to work miracles. The certainty of their miracles is demonstrated, not only by historical testimony, but by the effects produced in making converts from heathenism.

## LVII.

Missionaries of modern times are deficient neither in ability, nor zeal, nor piety: yet the converts they make bear no proportion to the numbers whom the Apostles converted. The reason is this. Missionaries cannot produce immediate effect by working miracles. The Apostles did produce such effect by working miracles; and by thus giving visible proof of their divine mission to preach the Gospel, they converted Thousands, who yet through the influence of the word only preached, and unaccompanied with any extraordinary demonstrations of more than usual power, would probably never have renounced heathenism.

## LVIII.

Reflection on any subject presents to the mind certain ideas on that subject. Repetition and continuance of such reflection fix those ideas. Ideas thus formed and fixed are often indelible, and they often so predominate as to show themselves prominent on all suitable occasions. Consistency of sentiment produces consistency of language: the words perhaps may vary, but the general meaning of the expression will in effect be the same, when we deliver our thoughts on the same subject. The “καλοκάγαθια” of Socrates continually recurred to the good Xenophon. The Θεοτης of our Lord was ever present to the mind of the sublime

St. Paul, and impressed it so forcibly, that he labours for words sufficiently strong to convey adequately the conceptions he had formed. Hence these passages ; “ Who is over all, God blessed for ever.” (Rom. ix. 5.) “ The Lord of Glory.” (1 Cor. ii. 8.) “ Who being “ in the form of God.” (Phil. ii. 6.) “ In him dwell- “ eth all the fulness of the Godhead bodily.” (Col. ii. 9.) “ God was manifest in the flesh.” (1 Tim. iii. 16.) “ The brightness of his (God’s) glory, and express “ image of his person.” (Hebr. i. 3.) All which passages are by the Apostle used in reference to our Lord.

## LIX.

Our common Version of the New Testament renders the words of Rom. ix. 5., in terms corresponding with the Original, as they were read in Manuscripts received by the Interpreters, defended by Mill, and approved by Griesbach. In this, as on many other occasions, our Translators gave proof of their fidelity, and showed they had a right sense of the manner in which they were to give an interpretation of Scripture for Public Use. They were bound to give a Literal Translation. “ Literal Translations (says Michaelis) are those, in “ which it is proposed to express the original text “ verbatim, notwithstanding the obscurity of many “ Phrases, and the inelegance of many Constructions, “ in the language into which the book is translated. It “ is expedient that the Translations, which are intended “ for the public use of the whole Church, should be “ of this kind. For in these the Translator should “ presume as little as possible to obtrude his Interpret- “ ation, if it be in the least exceptionable, upon a whole “ Church ; for he is a man, and subject to error. If he “ doth not render verbatim certain Phrases, which “ admit of more than one Sense, he delivers, instead

“ of the word of God, an arbitrary Interpretation of  
 “ his own, which may chance to be false. The same  
 “ consideration obliges the Translator to render all  
 “ Ambiguities in the Original Text, if possible, by  
 “ words equally ambiguous, in order to leave to his  
 “ reader the Choice of that Sense which appears to him  
 “ most probable. It is folly in Translations of this  
 “ kind to study elegance of style, and so incur the  
 “ hazard of laying before the Church a doubtful expo-  
 “ sition instead of the pure word of God. For as public  
 “ Translations of this kind must be kept in use for  
 “ some centuries, without an alteration, and as the  
 “ taste of a language varies with almost every generation  
 “ of men, those beauties of style are soon decayed.”  
*(Michaelis’s Introduct. Lectures to H. Script. sect. 73.*  
*Translated by Butler in 1761.)*

These remarks are just, and should be observed by those, who at any time hereafter may be employed to revise our Translation of the Scripture. With all deference, let another hint be suggested. Such persons would do well to take our Common Translation as their standard, and make very little farther alteration, than merely substituting words more modern, for some which in the course of Centuries have changed their meaning.

#### LX.

The commonly received reading of Rom. ix. 5. is this: *ἐξ ὧν ὁ Χριστός το κατὰ σαρκά, ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητός εἰς τοὺς αἰῶνας*. Not to know the efforts which have been made, sometimes to transpose, sometimes to new punctuate, and sometimes to alter, the words in this passage, would betray great ignorance. Not to acknowledge the fact, would be a degree of dissimulation. But to change the reading, on the ground of any one argument hitherto adduced from the days of

Erasmus, or Crellius, down to the present moment, would be an act of weak concession. The passage in question corresponds with St. Paul's ideas expressed in his Epistles to the Colossians, to Timothy, to the Hebrews; to the Philippians, ii. 9., to the Corinthians, 1 Cor. xv. 27. And it is difficult to conceive what point would be gained with respect to Doctrine and St. Paul's ideas of Christ's divinity, even if this passage were totally expunged, when there are so many other explicit declarations of the Apostle's sentiments on that important subject.

## LXI.

In the Septuagint, and in the New Testament, these expressions occur.

Ευλογητος Κυριος ὁ Θεος του Σημ, "Blessed be the Lord God of Shem." Gen. ix. 26.

Ευλογητος ὁ Θεος ὁ ὑψιστος, "Blessed be the most high God." Gen. xiv. 20.

Ευλογητος ὁ Θεος σημερον, "Blessed be the Lord this day." According to the Septuagint βασιλ. γ. ch. v. 7. in our received Translation, 1 Kings, v. 7.

Ευλογητος ὁ Θεος, "Blessed be God." Psalm lxxv. 20. in Breiteringer's Edition of LXX. Ps. lxxvi. 18. in our received Translation.

Ευλογητος ὁ Θεος, "Blessed be God," according to our received Translation, which does not express the article in the original of 2 Cor. i. 3.

Ευλογητος ὁ Θεος, is more properly rendered "Blessed be the God," in Eph. i. 3. And so we read,

Ευλογητος ὁ Θεος, "Blessed be the God," in 1 St. Peter, i. 3.

These passages are inserted, that the collocation of words may be more conspicuous and observable. Ευλογητος precedes the article; the article precedes Θεος. Totally different is the structure of words, (the συνθεσις



ονοματων) in the following Text; ὁ ὢν ἐπὶ παντῶν Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. (Rom. ix. 5.) What follows? Totally different must be the interpretation of Θεὸς Εὐλογητὸς, and Εὐλογητὸς ὁ Θεός; as different as the interpretation of “Deus Benedictus,” in the sentence, “Qui est super omnes Deus Benedictus;” and of the same two words in the sentence “Benedictus sit Deus.”

To render Θεὸς Εὐλογητὸς and Εὐλογητὸς ὁ Θεός alike, would be to violate the allowed principles of Interpretation; as much as confusion of Subject and Predicate would violate the allowed principles of Reasoning.

In fact, such rendering would confound Subject and Predicate. For, in the clause, “Who is over all God “Blessed for ever,” the terms “God Blessed,” &c. are the Predicate: but in the clause “Blessed be God,” or, “God be Blessed,” the term God is the Subject.

That the Text adopted by Griesbach will admit of no such perversion, we have reason to affirm on the authority of Chrysostom, who evidently refers Θεός to “The Son.” He is combating the doctrine, which maintained the necessity of prefixing the Article to express Divinity; and which insisted on it, that omission of the Article implied a negation of Divinity. Ἀλλ’ ἰδοὺ, φησιν, ὁ ΠΑΤΗΡ μετὰ τῆς τοῦ ἀρθροῦ προσθήκης εἰρηταί· ὁ δὲ Υἱὸς χωρὶς ταύτης. “But observe, “(answers some one,) the FATHER is spoken of with “the addition of the Article; but the SON without that “addition.” Chrysostom replies; τί οὖν; ὅταν ὁ Ἀποστολὸς λεγῇ ΤΟῦ ΜΕΓΑΛΟΥ ΘΕΟΥ ΚΑΙ ΣΩΤΗΡΟΣ ἡΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ, καὶ πάλιν, Ὁ ὢΝ ΕΠΙ ΠΑΝΤΩΝ ΘΕΟΣ; ἰδοὺ γὰρ ἐνταυθα χωρὶς τοῦ ἀρθροῦ τοῦ ΥἱΟΥ ἐμνημονεύσῃ. What then will such an objector answer when the Apostle says, “Our great God and “Saviour Jesus Christ;” and again, “Who is over all,

“God?” for observe, he there made mention of the SON, without adding the Article. Clearly, then, according to Chrysostom’s apprehension, Θεός in Rom. ix. 5., and Θεού in Tit. ii. 13., do both imply, “God The “Son.” (*Chrysostom’s Fourth Homily on St. John’s Gospel*, p. 28. Ed. 1603.)

The passage just quoted is important; because it not only applies the word Θεός to Christ; but it also proves, (what Chrysostom’s Exposition of the Hundred and Thirty-fourth Psalm proves, Vol. II. p. 502. Fol. Ed. Paris, 1614.) that ὁ ὢν ἐπὶ παντὸν Θεός is a well-authenticated reading.

## LXII.

In the sentence ἐξ ὧν ὁ Χριστὸς το κατὰ σάρκα, ὁ ὢν ἐπὶ παντὸν Θεός, the insertion of the clause το κατὰ σάρκα is very remarkable. The phrase κατὰ σάρκα, without the article το preceding it, is familiar; but with that article, it is of rare occurrence. On weighing the clause attentively, it seems impossible not to conclude that Discrimination is intended in this passage, as it is in Rom. i. 15. There St. Paul discriminates between his own inclination, which had prompted him to visit Rome, and the impediments which had retarded his journey: Οὕτω, το κατ’ ἐμῆ, προθυμῶν. Griesbach, both by punctuation of the text, and by reference to a note, clearly intimates the sense in which he understands το κατ’ ἐμῆ. The expression has the force of a discretive, and is put in contradistinction to ἐκωλυθὴν ἀκριδευρο in v. 13. of the same Chapter. From Acts, ii. 30. Griesbach excludes the words το κατὰ σάρκα; but if he had followed the received text, and had allowed those words to retain their place, there could have been no question about the sense in which St. Peter meant to affirm that Christ was born from David. The sense would have been that, which Hoogeveen gives; “Quod

“ad carnem attinet.” This interpretation of a passage supposed to exist, is applicable to the identical words in a passage really existing. Thence, in Rom. ix. 5. St. Paul is to be understood as saying, “From whom was born Christ with respect to his body of flesh.” But, why this limitation? With respect to *what* was he *not* born from the Jews? If he were merely Man, he could have been born nothing but a human Being with a body carnal. The limitation had been nugatory; the discrimination το κατὰ σάρκα q. d. “*I mean to say, with respect to the flesh,*” could not have been introduced. Just therefore is the substance of these Remarks :

“The distinction is more particularly pointed out in this place, as Erasmus has observed, by the introduction of το before κατὰ σάρκα. This expression (κατὰ το κατὰ σάρκα, in relation to his nature according to the flesh, evidently shews that his nature might be considered in another point of view; namely, in relation to God.” (*Rennell, p. 97. Animadversions, &c.*)

“Had his human nature been altogether according to the common course of things, το κατὰ σάρκα would have been not only useless, but, in my estimation, totally ridiculous. Το κατὰ φύσιν would surely have been the more regular expression for the natural descent of Jesus; as we may see by referring to Gal. ii. 15.; Rom. xi. 24.” (*Nares; p. 163. Remarks on the Version of the New Testament.*)

St. Paul writes with Consistency. The ideas entertained in the Ninth, are the ideas entertained in the First Chapter of his Epistle to the Romans. There the human nature of Christ as descended from David, and his divine nature as the Son of God, are pointed out and distinguished. The paraphrase of Rom. i. 3, 4.

shall be given in the words of a Writer, who was never accused of putting a forced construction on passages descriptive of Christ's Divinity :

Ver. 3. " All the characters and predictions of whom " (i. e. the Messiah) are exactly fulfilled in *JESUS*, who " was born of a Virgin, of the family of David ;

4. " But was demonstrated to be more than *Man*, " even the divine *Word*, the *Son of God*, the Saviour " of Mankind, by that fulness of the *Holy Spirit* that " dwelt in him," &c. &c. (*Pyle*.)

#### LXIII.

When he applied to our Lord the appellation  $\Theta\epsilon\omicron\varsigma$ , St. Paul in that term undoubtedly comprised the several attributes which  $\Theta\epsilon\omicron\varsigma$  usually imports. Of course he ascribed to our Lord Divine Wisdom. How then is it, that, when speaking of the " Everlasting God," in Rom. xvi. 26, 27., where he confessedly means " the " Father," he should say, " To God only wise?" and in his Epistle to Timothy, " the only wise God?" (1 Tim. i. 17.)

Two explanations may be given of this. From the context of the passages just cited, St. Paul seems to have had in view a particular instance of divine wisdom : and that was, " the salvation of mankind by Christ crucified ;" a doctrine, offensive indeed to the Jews, and ridiculed by the Greeks, but to all Christians, " the " power of God and the wisdom of God." (1 Cor. i. 24.) The Apostle's mind was ever full of astonishment and of gratitude, at the mercy thus vouchsafed to all Mankind, and to himself more especially. On various occasions he speaks of it as a stupendous demonstration of such Wisdom, as neither Jews nor Greeks, with all their pretensions, in the smallest degree or at the greatest possible distance were enabled to parallel. They



must stand confounded, and acknowledge that all their learning and all their philosophy were but mere folly, when compared with this dispensation; a dispensation which shewed that not Man, but God only was its author. So that St. Paul in these places appears to have called "God only Wise," in opposition to ignorant and inefficient Man.

But further; neither "*μονος*," nor "*solus*," nor "*only*," is always taken in a sense so absolute and limited, as to admit not, under modification, any other than the single object to which it is applied. We say "God only is to be feared; God only to be praised; "God only to be honoured;" yet we dread Men with fear; we commend Men with praise; we respect Men with honour. On these and similar occasions, "*Only*" means "*Primarily*." So in the passage *Μονῶ σοφῶ Θεῶ*, the Apostle is speaking in strictness of speech, and with a view to primary and abstract meaning. The Annotators in Poole give this explanation: "He is "said to be *the Only Wise*, because He is Originally "Wise; his Wisdom is of Himself." But it does not thence follow that Divine Wisdom may not also be an attribute of the Son, and of the Holy Spirit, communicated by Him who is "Originally Wise." Accordingly St. Paul, when he would shew the high superiority of Christ to Angels, and point out godhead to be the attribute of Christ, but not of Angels, says to the Colossians, "In whom (q. d. and not in Angels) are "hid all the treasures of Wisdom and Knowledge." (Col. ii. 3.)

The acceptance in which we are to take *μονος*, as used by St. Paul, will explain the words of our Lord himself in his solemn prayer; "This is life eternal, "that they may know Thee the Only true God." (St. John, xvii. 3.) It is always to be recollected, that

neither by himself, nor by the Evangelists, nor by the Apostles, is our Lord styled "The Father;" but "The Son." The appellation "Father" is applied to Him who (in the words of the Annotators in Poole, 1 Cor. viii. 6.) "is the foundation\* of the Deity, communicating his divine nature to the other two persons, "and *of whom* are all things;" and who therefore is emphatically called the "Father," *that* being "a term "which signifies the primary cause and author of all "things." With Him and from Him the author of all things, "God the Father," existed from eternity "God "the Son." The correlative terms "Father" and "Son" convey an idea of Paternity and Filiation. Paternity and Filiation imply identity of nature, but distinction in origin. To this distinction does our Lord refer, when he calls the Father "The only true God." The Father is "The only God," in strictness of speech, because he is the author of Godhead, by whom, says Pearson, p. 323. Ed. 1704, "Godhead was communicated to the Son." And He is "The True God," either abstractedly in the same point of view, or relatively in opposition to heathen idolatrous gods.

The explanation of one passage leads to the exposition of another. St. Luke calls Barnabas "a good "man." (Acts, xi. 24.) And nothing is more common than to say of a person "he is a good man;" if we mean to commend his excellent virtues. Yet, when the Ruler applied that appellation to our Lord, he received this answer; "Why callest thou me Good? "There is none Good but one, that is God." (St. Matt. xix. 17.) The words of our Lord imply either of these meanings: "All Goodness proceeds originally from "God the Father, and therefore in strictness of speech

\* The reading should have been "fountain," corresponding with the expression "Fontem Deitatis" in the Synopsis.

“ He only is absolutely Good.” Or, “ Perfect Goodness is the attribute of a Divine Being, and as such you do not acknowledge me.” “ Quo sensu et quo respectu Vocas *me* perfectum? Nam nemo homo is est: et pro Divino tu non me agnoscis.” (*Dammius, in his Lexicon, under the word αγαθος.*)

## LXIV.

The Scriptures tell us David was a keeper of flocks: shall we therefore deny he was a king? They tell us he was a king: shall we therefore deny he was a keeper of flocks? In either case we should decide partially, because we considered not both statements together. Let us apply this illustration. St. Paul, to convince the Athenians a resurrection was possible, assures them a Man had actually risen from the dead; and he asserts this fact to be a ground of confident expectation, that the World would hereafter be judged “ by that Man whom God had ordained,” the very Man who had risen. (Acts, xvii. 31.) He intimates to Timothy, and through him to the Ephesians, that salvation is intended for Gentiles, equally as for Jews. To confirm them in this persuasion, he points out the relation in which all Men indiscriminately stand to the One Mediator, from the circumstance of his having assumed the nature common to all Men. Therefore the Apostle not only insists on there being but One Mediator for all the race of mankind, but specifies also the human character of that Mediator, calling him “ the Man Christ Jesus,” (1 Tim. ii. 5.) to shew the intimate connection between the Mediator and the whole race of Mankind. On the Philippians he inculcates humility, by proposing for their imitation the example of Christ, when he “ took upon him the form of a servant, was made in the likeness of men; was found in

“fashion as a man.” (Phil. ii. 7, 8.) If we consider this and the two passages above quoted, we shall find they were used on particular occasions, which made the mention of Christ’s human nature particularly seasonable and judicious. But shall we hence conclude, our Lord’s nature was therefore merely human? This would be either to forget, or to neglect, the several expressions, in which the same Apostle asserts our Lord’s divinity: it would consequently be to conclude on a partial and limited view of the subject. Let us look again at Phil. ii. 7, 8. The very place which speaks of Christ’s human character, speaks also of his divine glory antecedent to his human character, and of his divine nature during the assumption of the human character. The closest reasoner among English Writers has proved this point. “The person here spoken of (says Sherlock), Jesus Christ, was in the form of God. — Being in the form of God, he laid aside the glories proper to the form of God, and took upon him the form of a servant, in the likeness of man. Whatever he was as to Nature and Essence, when he was in the form of God, that he continued to be still, when he became Man: but the *σχημα Θεου*, the glories of the form of God, he laid down: and although he continued to be the same, yet, as to the *σχημα*, as to outward dignity and appearance, he was mere man, being found, as the Apostle says, ‘in fashion’ as a man. Had the Apostle conceived him, whilst here on earth, to have been mere Man only, in what tolerable sense could he say of him, ‘being found in fashion as a man?’ for, in what fashion should a man be found but in the fashion of a man? What need was there of this limitation, that he was found a Man as to his fashion, if in reality he was not something more than a Man? But if you con-



“sider the man Jesus Christ to be the same person who  
 “was in the form of God, and who, according to that  
 “dignity of nature, had a right to appear in the ma-  
 “jesty and glory of God, it is proper to ask, How did  
 “he appear on earth? And the Apostle’s words are  
 “a proper answer to the question, ‘He was found in  
 “fashion as a Man.’”

There is yet another passage in which St. Paul by his subject is led to point out that Christ was man. It is in the First Epistle to the Corinthians; and in that Chapter of it, which is more than commonly interesting, because replete with close argument, sublime matter, apposite illustration, diversified style, and fine writing. The Apostle is drawing a contrast between Adam the natural man; and Christ the Spiritual Man: between Adam the federal representative of mankind as subject to death; and Christ the federal representative of mankind as redeemed unto life. “The first man is of the  
 “earth, earthy: the second is,” what? a Man terrestrial? a Being *then only* beginning to exist, when he appeared born into this World? Not so. He is infinitely above every thing human, or angelic; He is “The Lord from Heaven.” (1 Cor. xv. 47.) No words can more expressly shew that union of divine with human nature in our Lord, which the Scriptures uniformly assert.

St. Peter speaks of Christ as a Man. (Acts ii. 22.) But does he ascribe to our Lord no other properties than those which had belonged either to men in general, or even to signal prophets, who had lived and died before him? The sequel will show. “This Jesus  
 “hath God raised up, whereof we all are witnesses.  
 “Therefore being by the right hand of God exalted,  
 “and having received of the Father the promise of the  
 “Holy Ghost, he hath shed forth this, which you now

“see and hear”—i. e. the power of speaking in divers languages. (Acts, ii. 32, 33.) “Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.” (36.) Could St. Peter mean to say, that a mere Man was thus incorruptible, thus exalted, thus denominated with divine appellation? Impossible, because irreconcilable with the confessions he had made of our Lord’s being “the Son of the living God, and having the words of Eternal Life,” (St. John, vi. 68, 69.) and with his declarations in 1 Ep. i. 19, 20. ; iii. 22. However then this Apostle may be understood as asserting the human nature of Christ, he must in this passage be understood as equally asserting the divine nature of our Lord.

## LXV.

The Author, who acutely observes on St. Matt. i. 16. “The Evangelist begins by saying, *Abraham begat Isaac, &c.* and goes on till he comes to Joseph, when he changes the expression,” (*Freston’s Sermons*, p. 36.) gives this passage in his “Evidences:”—

“The Evangelists and Apostles were earnest to prove equally the Manhood and the Godhead of our Lord; for they were to convince adversaries and heretics; of whom some asserted Christ to be Man only; others, to be Man in appearance, but in reality, God. Therefore the Evangelists and Apostles speak of our Lord sometimes as Man, sometimes as God, according as the occasion and subject required. But their general meaning was, that Christ was both God and Man. It is through want of comprehending this Full Scope of the New Testament, that partial readers fall into mistake, adverting as they do to but one half of the ideas conceived by the Authentic Teachers of

“our Religion, and neglecting to observe and weigh  
“the other.” (*Evidences*, p. 55.)

## LXVI.

Two points were taken for granted in the Sixty-fourth Section. The one, that in 1 Cor. xv. 47. the word *Κυριος* may be retained. The other, that the expression *ἐξ ουρανου*, in that particular passage, is retrospective.

And now let it be asked, Why may not the word *Κυριος* be retained? After diligent research and accurate examination, even Griesbach himself is not so fully persuaded of its being an interpolation, as to be convinced there is sufficient authority for rejecting it. On the contrary, he admits *Κυριος* into the Text. He does indeed affix a mark of doubt. But the mark means no more, than that *probably* the word *Κυριος* is to be expunged.

Against *probability* on one side, may fairly be set *probability* on the other. Neither indeed can be conclusive; but the one may at least be equipollent with the other.

It is then to be recollected, that for the Text of his Forty-second Homily on the First Epistle to the Corinthians, Chrysostom takes these express words; ‘Ο πρωτος ανθρωπος εκ γης χοϊκος, ο δε δευτερος ανθρωπος ο *Κυριος ἐξ ουρανου*. As he advances in his Discourse, he repeats the very same words, without alteration or omission of any one. As he proceeds farther, he says, *Και παλιν επι του Χριστου, του αντιου, ο Κυριος ἐξ ουρανου*. And soon after, *Τι γαρ εστιν ο Κυριος ἐξ ουρανου*;

Thus then we have proof, that our received Text was extant at the close of the Fourth or beginning of the Fifth Christian Century. And there is strong presumption for its being considered genuine at that period. The presumption arises from this circumstance; it is

not *probable* that Chrysostom would quote as his Text, for exposition, words which he and his Audience did not believe to be Authentic.

But whether *Kyrios* be, or be not, retained, St. Paul in the expression *εξ ουρανου* alludes to the past descent of Christ from heaven into this World, when he assumed the nature of Man. The proof of this direct and unqualified assertion shall be rested on the ground of St. Paul's own writing in the Chapter where the words are found. For let the Chapter, from ver. 21. to ver. 47. both inclusive, be analysed :

“ For since by Man came death, by Man came also “ the resurrection from the dead : ” V. 21.

“ For as in Adam all die, even so in Christ shall all “ be made alive.” V. 22.

The Verses intermediate, between 22d and 45th, contain enlargement on the subject ; exhortation ; illustration. In the 45th Verse the Apostle resumes the contrast between Adam and Christ.

“ The first Man Adam *εγενετο εις ψυχην ζωσαν*, was “ born (or, made) *for* i. e. *unto* a living animal soul : “ the last Adam was *εις πνευμα ζωοποιον*, *for* i. e. *unto* “ a spirit which should cause life.” V. 45.

Then, when he had shewn that in point of time the less excellent Animality came first, and the more excellent Spirituality came afterwards, he adds,

“ The first Man (*εγενετο* is to be supplied from “ V. 45. for no other verb appears which can fill the “ Ellipsis) *was* from the Earth, earthy ; the second “ Man (supposing *Kyrios* omitted) *was* from Heaven.” V. 47.

The Verses connected are 21, 22—45, 46, 47. The substance of them is this ;

“ A comparison, by way of contrast, is drawn between “ Adam and Christ. Adam is the federal Head of “ Mankind unto Death : Christ is the federal Head of



“ Mankind unto Life. From Adam Man receives his  
 “ Animal Nature : from Christ he will receive a  
 “ Spiritual Nature, after the Animal Nature shall have  
 “ been extinct. The reason of the difference in the  
 “ qualities derived from Adam and from Christ ; the  
 “ cause of the unspeakable inferiority of the one to the  
 “ other, is obvious ; Adam had his origin from the  
 “ Earth ; but Christ had his origin from Heaven.”

The train of thought and the scope of reasoning lead us to conclude the Apostle's view was retrospective. To which Remark we may add, that according to the legitimate Rules of Interpretation, if it is evident the expression *ὁ πρῶτος ἄνθρωπος ἐκ γῆς* means “ the first Man *was* from the Earth,” it is equally evident the expression *ὁ δευτερος ἄνθρωπος ἐξ οὐρανοῦ* must mean “ the second Man *was* from Heaven.” If we adhere to our Authorised Version and read *is* instead of *was*, the result will be the same. The forced introduction of *will be* into V. 47. cannot be warranted.

On reference to the Original, the eye and the understanding will at once perceive the impossibility of rendering V. 47. in any other manner than by supplying and expressing *was* or *is*.

Οὕτω καὶ γεγραπται. Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ ἐσχατος Ἀδὰμ εἰς πνεῦμα ζῶοποιούν. V. 45.

Ἀλλ' οὐ πρῶτον πνευματικόν, ἀλλὰ τὸ ψυχικόν· ἐπεὶ τὰ πνευματικόν. V. 46.

Ὁ πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός· ὁ δευτερος ἄνθρωπος, ἐξ οὐρανοῦ. V. 47. (Thus the last Verse will stand, supposing, what however is by no means granted, *viz.* that *Κυριος* is to be omitted.)

Now, when an Author has himself enunciated his own term of assertion, i. e. the Verb, and has marked the Time with at least such precision as to preclude

ambiguity on the point, whether the assertion is intended to be made with a view to Past, or Present, or Future ; when the sense is complete by the continued application of the same term ; when the reason of the thing and circumstances of the Case do not demand a change ; perhaps it might not be speaking too strongly, if we should maintain it is not *allowable*, to introduce an alteration of the Author's own Term, with respect to the Time, merely on our own conjecture. In V. 45. *ἐγενετο* is the Verb ; and as there exists no impediment, which should prevent its force from extending to the conclusion of V. 47. we may positively affirm, it does so extend. If, in the language of Logical Reasoning we cannot capriciously change the Copula combined with the Predicate ; so neither in the language of Grammatical Construction can we capriciously change any part of the Verb, which in fact is the Copula combined with the Predicate.

On the Question, whether in 1 Cor. xv. 45. and 47. the Apostle's view was, or was not, retrospective, the judgment of the deeply learned and soundly principled Bishop Bull is decisive.

“ Factus est in animam viventem, id est, (notissimo “ Ebræorum idiomate) erat primus homo Anima Vivens ; “ novissimus, Spiritus vivificans.”

“ He (i. e. Adam) was made for a living soul ; i. e. “ (by an idiom of the Hebrews very well known,) the “ First Man was a Living Soul ; the last, A Spirit “ causing Life.”

“ Sensus est: fuit primus Adam homo tantùm ; se- “ cundus, plus quàm homo, nempe *Spiritus Vivificus*, “ hoc est, Deus.”

“ The meaning (i. e. of V. 45.) is ; the First Adam “ was a Man only ; the Second was more than Man, “ namely, A Spirit causing Life ; that is, God.”

“ Satis manifestum est, Apostolum loqui de utriusque  
 “ Adami, ut ita dicam, primogeniâ Naturâ, non de  
 “ alterutro, qualis postmodum factus est.”

“ It is sufficiently manifest, that the Apostle is speak-  
 “ ing about (as I may so say) the Original Nature of  
 “ Each Adam ; not about either one or the other, as to  
 “ what he was afterwards made.” (*Judicium Ecclesiæ  
 Catholicæ, Cap. 5. p. 315.* Grabe’s Fol. Ed. of Bull’s  
 Works in 1721.)

## LXVII.

Could that Apostle, whose mind was so vehemently  
 disturbed because the Athenians were devoted to the  
 worship of demon-gods (Acts, xvii. 16.); could St. Paul,  
 whose great object was to suppress idolatry, consistently  
 with his own sentiments, views, and practice, have  
 prayed to Christ for assistance against infirmity, if he  
 had believed our Lord to have been merely a deified  
 Man? Yet we hear him declare, “ For this thing I  
 “ besought the Lord thrice.” (2 Cor. xii. 8.) What  
*more or greater* then did St. Paul consider Christ to have  
 been in his nature and character, well knowing as he did  
 that Christ had been a Man? The Apostle’s concep-  
 tion of Christ’s nature and character is evident in these  
 passages. “ What the Law could not do, in that it was  
 “ weak through the flesh, GOD sending his OWN SON  
 “ in the likeness of sinful flesh, and for sin, condemned  
 “ sin in the flesh.” (Rom. viii. 3.) “ He that spared  
 “ not his OWN SON, but delivered him up for us all,  
 “ how shall he not, with him, also freely give us all  
 “ things?” (Rom. viii. 32.) “ When the fulness of  
 “ time was come, GOD sent forth his SON, made of a  
 “ woman, made under the law,” (Gal. iv. 4.) where it  
 is observable, the Apostle says *γενόμενον ἐκ γυναικος*, cor-  
 responding with St. Matt. i. 16., and not *ἐξ ἀνδρός* or  
*ἐκ σαρκός*. “ And without controversy, great is the

“mystery of godliness; GOD was manifested in the flesh; justified in the Spirit; seen of Angels; preached unto the Gentiles; believed on in the World; received up into glory.” (1 Tim. iii. 16.) But here it will be suggested, “Instead of Θεός, Griesbach, in his second Edition of the New Testament reads ὁς; and others ὁ.” The observation should not be disregarded. It shall be met thus:

If ὁ is adopted, it must agree with μυστηριον; and then the literal construction of Ver. 16. will be, “That *mystery* which was manifested in the flesh, was justified by the Spirit, was seen by Angels, was preached among the Gentiles, was believed on in the World, was received up in glory.” Now, when in Acts x. 16. it is said ἀνεληφθη το σκευος “the vessel, or, the sheet” was received, or, taken up,” the words convey to the mind a distinct idea. But to say, “a mystery was received up,” is to confound terms and to speak in language unintelligible. The only mode, by which any meaning could possibly be affixed to such an expression, would be by supposing the word μυστηριον to be there used metonymically. But that supposition is inadmissible. For, although the Gospel is called μυστηριον, and the revelation of it to the Gentiles is termed μυστηριον, yet Christ himself is no where so styled in the Writings of the Evangelists and Apostles.

Let us next see what will result from the adoption of ὁς.

Unquestionably, the words Ὁς ἐφανερώθη ἐν σαρκί — ἀνεληφθη ἐν δόξῃ are capable of being rendered, “He that was manifested in the flesh — was received up in glory.” But, what would be the consequences of admitting such an interpretation? The noble climax, which is so much after St. Paul’s manner, would sink into a frigid declaration. The lofty conception, which



the Apostle had formed, concerning the nature of Christian Religion, would be degraded; and the enumeration of circumstances, which dignified its Author, would be diminished. For, although it would indeed be a just occasion of wonder in itself, and would bespeak high eminence of character in the Person, that a Being merely human should be received up into heaven with divine glory; yet it could be no cause of admiration in itself, or motive for reverence towards the Person, that such a Being during his abode on Earth should be manifested *εν σαρκι* “in the flesh.” If a Being merely human were in this World singularly manifested, he could be manifested no otherwise than “in the flesh.” Therefore, if St. Paul had alluded to none but such a Being, the introduction of the words *εν σαρκι* would have been superfluous and nugatory. Consideration of that impropriety induces us to believe, St. Paul was not speaking of a Being merely human, when intimating his manifestation *εν σαρκι*. It is infinitely more consonant with the Apostle’s views of exalting Christian Religion and its Author, to conclude he was contemplating and describing some one, whom it was extraordinary and wonderful to see appearing *εν σαρκι*; even one, who was antecedently existing and divine; not a *ψιλος ανθρωπος*, but *Θεος εφανερωθη εν σαρκι*. On these accounts then, *ος*, with the interpretation given above, is objectionable and suspicious.

It has been acknowledged, that *’Ος εφανερωθη εν σαρκι* — *ανεληφθη εν δοξη*, may be rendered “He that was manifested in the flesh — was received up in glory.” But this mode of using *ος* is not the common and familiar mode. We are warranted therefore in resorting to that acceptation of *’Ος*, which is most obvious, and most frequent. *’Ος* is a Relative. The

introduction of a Relative implies the existence of an Antecedent either expressed or understood. Will it be said *ανθρωπος* is the Antecedent? It has already been shown, at least by implication, that *ανθρωπος*, with the signification of a Being merely human annexed to it, is inadmissible; because, if *ανθρωπος* with such import is supplied, no reason can be assigned for introducing the words *εν σαρκι*. An insertion so useless, and which almost creates tautology, points out the necessity of looking for some other Antecedent. Unless there be a sylleptical mode of speaking, the Antecedent must be sought in the same Clause, which comprises the Relative; and for such Antecedent the Interpreter of a Greek sentence must revert to the nearest word, which either by termination, or by gender, or by sense, is capable of being the Antecedent, and which at no great distance stands before the Relative. It is true, the manner of St. Paul's Writing is Parenthetical; yet not to such a degree, as that the Relative *ὅς* should be very far separated from its Antecedent. In the fulness of his mind and rapidity of his transitions, he will indeed accumulate sentence upon sentence between a Nominative Case expressed, and a remote Verb which shall be connected with it, but, not so between the Antecedent and Relative *ὅς*.

Now on a view of 1 Tim. iii. 15, 16. we find only three words with which *ὅς* can possibly agree, or to which it can refer; *viz.* *οικω*, *Θεου*, *στυλος*. With respect to the first and last of these words, they are surely out of the question; for no one will maintain the propriety of saying, "That *house*, which was manifested "in the flesh, was received up with glory;" or, "That "pillar which was manifested," &c. &c. We have then no other word, but *Θεου*, to which *ὅς* can refer. Thus, even if we allow *ὅς* to be the genuine reading (which

however we neither do, nor can allow) still by the sense we are brought to Θεός.

Farther. If ὁς refers to Θεός, the words Καὶ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστηρίου must be Parenthetical. Then, the interpretation will run thus ; “ that you may know how to conduct yourself in the “ house of God, which is the Church of the living God, “ the pillar and support of the truth ; And confessedly, “ the mystery of our holy religion is great ; Who was “ manifested in the flesh,” &c. &c. How abrupt and disjointed is this mode of writing ! So abrupt and disjointed as to recommend Θεός in preference to Ὁς in Ver. 16. For, if we retain Θεός, the whole clause will proceed in connected order, thus ; —

“ That you may know how to conduct yourself in  
“ the house of God, which is the Church of the living  
“ God, the pillar and support of the truth. And con-  
“ fessedly the mystery of our holy religion is great ;  
“ God was manifested in the flesh,” &c. &c.

It may be asked, “ Why did the Apostle introduce  
“ the subject, i. e. μυστηρίου εὐσεβείας in this place ? ” Plainly for this reason ; because he had just before (in Verse 9.) pointed it out as a necessary and important qualification in those, whom Timothy should Ordain Deacons, that they should hold fast, what heretics would soon reject, the μυστηρίου πίστεως. So that we may conceive the Apostle saying in his Mind, “ And with  
“ regard to the μυστηρίου πίστεως, which I mentioned  
“ above, Great is the Mystery, which with Faith we  
“ believe as the fundamental doctrine of our holy re-  
“ ligion ; viz. that God was manifested in the flesh ;  
“ justified by the Spirit ; seen by Angels ; preached  
“ among the Gentiles ; believed on in the World ; re-  
“ ceived up into heaven with glory.”

In addition to the arguments founded on consideration



of what would be required by Propriety of Writing, and by the Tenor of St. Paul's Doctrine; we have these grounds for contending and for maintaining that Θεός was the original and genuine reading.

1. Θεός appears in many Editions of the Greek Testament; Editions, precious for their antiquity; received as Standards for Centuries; and by the most distinguished Biblical Scholars highly esteemed for the accuracy and fidelity with which they followed the most approved Manuscripts.

2. Among Editions of the New Testament comparatively Modern, that by Mill will ever claim a place of precedence in the line of Biblical Criticism. Whoever is well acquainted with the intense application, unwearied labour, extensive research, and scrupulous diligence employed by him, through a period of thirty years, in preparing his justly celebrated Edition, will find abundant reason for acquiescing in his reading; and that reading is Θεός.

3. Deference in a high degree is due to the judgment of Matthäi. The testimony of a learned Writer, on the Greek Article, will warrant this assertion. "His (i. e. Matthäi's) Note discovers the hand of a consummate Master; as indeed does every part of his Edition of the New Testament."—"It may not be amiss to remark, that Matthäi's MSS. are very important in restoring the true readings of the Article, as might be expected, from their being principally of Greek origin, or of the *Byzantine Edition*."—"I cannot but observe of Matthäi, that he is the most accurate Greek Scholar, who ever edited the New Testament." By his own collation of all the Manuscripts then at Moscow, every one of which exhibited Θεός; and by considering the multitude and authority of Copies examined by others, Matthäi was perfectly convinced that



Θεός must be the genuine reading. He denied that either Context, or Sense, or Grammar could admit of ὁς. He reprehended the supporters of such a reading. Ernesti, under whom Matthäi had studied, had said before him, “*Bonitas* — maximè judicatur sensu ad “*consilium scriptoris, ad sententiam totius loci, ad “legem doctrinæ et ad veritatem accommodato. Sic “1 Tim. iii. 16. meliorem cæteris dicimus lectionem “Θεός, non tam quia dat argumentum pro divinitate “I. C. sed quia cum contextu meliùs, sola satis con- “sentit, et est grammaticè rectior.” (Part. iii. C. 6. § 10. of the *Institutio Interpretis Novi Testamenti*, as it came from Ernesti himself. Ammon’s Fourth Edition of the Works has Notes objectionable.)*

4. Melito, Hippolytus, and Ignatius, were Ante-Nicene Writers. The first composed a Book *περι ενσωματου Θεου*; the second has the words *Θεός εν σωματι εφανερωθη*; the third, *εν σαρκι γενομενος Θεός*. A very superior judge, in such cases, is of opinion that those expressions referred to *Θεός εφανερωθη εν σαρκι*. 1 Tim. iii. 16.; and thence had their origin. (See *Routh’s Reliquiæ Sacræ*, Vol. i. p. 115. et 135.)

5. What if Griesbach conceived strong prejudice against the Greek Fathers, because their Works could not be cited in favour of the New Divinity to which he was partial? Yet, not so did Matthäi: he styles them “*Nobilissimos Patres*,” and allows them proper weight.

6. The learning and ability displayed by Pearson, in his *Vindiciæ Ignatianæ*, demonstrate him to have been eminently qualified for duly appreciating the authority of the Greek Fathers. In the Notes subjoined to his Exposition of the Creed, (Article II. p. 128. Ed. Fol.) we find him supporting the authenticity of *Θεός εφανερωθη* by reference to Theodoret, Cyril, and Chrysostom. The last of those three Fathers, in his Homily on 1 Tim.

iii. 8, introduces Verse the 16th of that Chapter. He quotes the passage, in these words; *μεγα εστι το της ευσεβειας μυστηριον, Θεος εφανερωθη εν σαρκι*. His full persuasion, that Θεος was the genuine reading, is evident from the tenor of his Discourse. For, before he comes to the end of that Discourse, he notices the striking term applied by the Apostle to the Dispensation ordained for us; and having assigned the reason, he adds, *δια τουτο, φησι, ομολογουμενωσ μεγα εστι* “on this account “the Apostle says, confessedly it (i. e. the mystery) is “great.” *Και γαρ ουτως μεγα,* “For indeed it is great.” *Ανθρωπος γαρ εγενετο Θεος και Θεος ανθρωπος,* “For “Man became God, and God Man.”

It remains only to be observed, that in the concluding words of Chrysostom, just given, we see the ground on which St. Paul, in perfect confidence of its propriety, offered prayers to Christ. He believed Deity was the attribute of Christ after his assumption of Manhood, because he was convinced it had been Christ's attribute before he took on him the nature of Man.—(Compare Sect. LXII. and LXIII.)

#### LXVIII.

Connect these circumstances; namely, The Rabbinical manner of briefly alluding to passages in the Old Testament, and slightly quoting them; the mystical interpretations of figurative types by real completions; the method of softening down reproof before given; the very striking instances of the *συναθροισμος* in that animated and finely written eleventh chapter; all which peculiarities occur in the Epistle to the Hebrews, and all which are characteristics of St. Paul's writings: consider the similarity of doctrines maintained, and duties inculcated in this Epistle, with doctrines and duties elsewhere delivered by St. Paul: recollect also, the

certainty of its being composed while Jerusalem was standing; the coincidence of allusions in Ch. x. 34. and Ch. xiii. 23. with events recorded in the history of St. Paul's life; and the general opinion of the Greek Fathers in its favour: put together all this, and you will have the strongest ground of internal evidence, and very powerful support of external testimony, on which to rest your persuasion, that the deep, interesting, and very valuable Epistle to the Hebrews was written by St. Paul. Witsius and Wolfius, Owen and Pierce, well considered the question. They decided in the affirmative. More than that. The Church admitted it into the Canon of Scripture. But Epistles were not admitted into the Canon till their genuineness had been proved.

It must be observed, that even were the Epistle not written by St. Paul, it would still carry with it great weight: for it would be an early document by which to prove, what were the opinions of primitive Jewish Converts respecting our Lord's divinity.

## LXIX.

A single act often implies a great variety of circumstances. When a heathen threw but a grain of salt on an idolatrous altar, by that act he acknowledged himself devoted to idolatrous worship in all its points of persuasion, duties, and consequences. When a Mahomedan swears by the Koran, he intimates his belief in the contents of that volume, and his sense of obligation to receive every thing taught, and to comply with every thing commanded in its several books. With a single Word, or a single Clause, are often combined many concomitant ideas. When Faith is said to be the condition of Salvation, it implies also Obedience corresponding with that Faith. When Obedience is said to



be the condition of Salvation, it implies also Faith as the source from which such Obedience should spring. We pray that the "Name" of God may be hallowed. In that term we include all the attributes of God, and every consideration relative to the glory of God. It is said, "Let every one that nameth the name of Christ depart from iniquity." (2 Tim. ii. 19.) The import is, that every one, who, calling himself a Christian, thereby acknowledges himself bound to believe all the doctrines, and obey all the precepts, delivered by Christ, should avoid wickedness of every description. When the multitude, and when Cornelius, by St. Peter (Acts, ii. 41. x. 48.); the Ethiopian, by St. Philip (Acts, viii. 38.); and the Keeper of the prison at Philippi, by St. Paul (Acts, xvi. 31.); were baptized in the name of the Lord Jesus, they were admitted into the profession of all that the Lord Jesus had commanded his Apostles to "go and teach;" the very article connected with which command is, the acknowledgement of "the Father, the Son, and the Holy Spirit." Upon a construction of the above-mentioned passages even in a limited sense, and supposing the Converts were required only to acknowledge that Christ was the Messiah, even then, on the principle that the "Greater contains the Lesser," such acknowledgement would lead to an obligation of professing all consequent points of faith and practice. For, if Christ was Messiah, he was authorised to teach; and what he taught, his disciples were bound to observe. From a confession that Christ was Messiah, that is, as appears from St. Peter's declaration (St. Matt. xvi. 16.), and as it was well understood in those days, "the Son of God" eminently and emphatically, the duties of receiving and observing his doctrines necessarily followed.

But to the extended and full meaning of the expres-



sion “to be baptized in the name of the Lord, or “in the name of Jesus Christ,” we are led by Grotius. In his Note on St. Matt. xxviii. 19. he comments at some length on the primitive form of Baptism. He assigns his reason for such ample illustration; “Hanc autem vetustissimam baptizandi formam eo libentiùs hìc cum suis testimoniis posuimus, ut liqueat quoties in Actis, aut alibi, cùm de Baptismo agitur, Christi fit mentio, non item Patris; aut Christi et Spiritùs sine Patris nomine; ex parte rem totam, quippe satis omnibus notam, describi.” q. d. “I have the more willingly stated this most ancient form of Baptism, with proofs of its usage, in order to make it evidently appear, that with regard to the subject of Baptism, whenever in the Acts or elsewhere mention is made of Christ, but not of the Father also; or of Christ and the Spirit without the name of the Father; from Part of the Baptismal Form is marked out the Whole, as sufficiently known by all.”

## LXX.

The phrases “baptized in the name of Paul,” and “baptized unto Moses,” occur in the First Epistle to the Corinthians (i. 13. x. 2.). It is however to be observed, that the sense of the self-same expression often varies, as the subject with which it is connected varies. The word “Cultus” applied to “Deorum” will signify “worship:” applied to “Arvorum,” it will signify “Cultivation.” “Pietas in Deos” means what we understand by “religious piety:” “Pietas in Parentes,” or “in Fratres,” will mean “Filial,” or “Fraternal affection.” Θεραπεία (as used by Xenophon) from Men to Gods signifies “worship:” the same word implied in θεραπεύειν (used by the same author, Mem. i. 4. 10.) from Gods to Men, signifies “providential care:” Πιστις in Acts (xvii. 31.) is “an

“assurance given” that an event will happen : in Rom. (xiv. 23.) “confident persuasion” that a thing is right : in Rom. (xii. 3.) “a thing intrusted :” in Rom. (i. 17.) “faith in God’s promises.” “To be baptized in the name of Paul,” means “to be admitted by baptism as the disciples of a religion instituted by Paul.” “To be baptized unto Moses,” is a figurative expression, and, when applied to the Israelites, means, “to profess themselves followers of Moses and engaged in the Mosaic Covenant.” But “to be baptized into the name of the Father, Son, and Holy Spirit ;” means, “to be admitted by baptism into a religion professing belief that there is a Father, Son, and Holy Spirit ;” and then, through that relation in which Man stands to each of those divine Persons in the work of Creation, of Redemption, of Sanctification, and through the moral obligation thence resulting, the same expression means by inference, “being admitted into a religion which professes such belief, and also the worship of the Father, Son, and Holy Ghost.” Being “baptized unto Moses,” could never mean “the worshipping of Moses,” because the idea of worshipping Moses is in itself blasphemous. But not blasphemous is the idea of worshipping the Father, because worship is due to the Father. Therefore, we may interpret “being baptized into the name of the Father,” as signifying “into the worship of the Father,” without impropriety. But if we can so take the words as implying religious duty towards the Father, we may take them as implying the same duty towards the Son, and towards the Holy Spirit. For, the same act of our mind, which either by direct sense, or by necessary and obvious deduction, can be understood in the expression *εις ονομα* as extending to the Father, must be understood as extending to the Son, and to the Holy Spirit. And as the words *Υιου* and

Πνευματος refer each to εἰς ὄνομα, each object has reference to the same act of our mind.

## LXXI.

Allusion has already been made (Sect. LXVII.) to the conduct of St. Paul at Athens. He was there actuated with holy zeal, and endeavoured to dissuade the Athenians from idolatrous worship. How do we find him expressing himself throughout his Epistles? In the same spirit, on one occasion he denies the entity of those imaginary gods, which idols were formed to represent (1 Cor. viii. 4.); on another, he calls them “dumb idols.” (1 Cor. xii. 2.) With earnestness he proposes this question; What agreement hath the temple of God with idols? (2 Cor. vi. 16.) He tells the Thessalonians it is to their praise, that they “turned to God from idols.” (1 Thess. i. 9.) Still farther. In his Epistle to the Colossians, he cautions them against being seduced to the worship of angels, as mediators between God and Man, lest by such worship they should lose their Christian reward. (Col. ii. 18.) It is however worthy of notice and consideration here, as in Sect. LXVII. that this same Apostle, who had thus expressed himself respecting idolatry and respecting Angel-worship, nevertheless says to the Corinthians, “I besought the Lord,” i. e. Christ, intimating thereby an act of prayer (2 Cor. xii. 8.); and to Timothy, “I thank Christ Jesus our Lord;” implying the power of Christ to hear those thanks. (1 Tim. i. 12.) He animates the Roman Converts by an assurance, “that Christ is risen again, is even at the “right hand of God, and makes intercession for us.” (Rom. viii. 34.); by which assurance St. Paul must be understood as telling them, that when prayers were offered on the ground of Christ’s perfect righteousness



and all-sufficient atonement, our Lord heard them, and makes them accepted of the Father, in whose glory he is most highly exalted. And now let us ask ; Is it probable, that an Apostle thus zealous against idolatry, and thus strenuous against angel-worship, should yet himself adore and encourage others to adore Christ with religious service, if he had not been actually convinced that Christ was really existing in that region where God's glory is particularly manifested, and that He was endued with attributes more than angelic ? The adoration paid by himself, and the intimation given to others for similar practice, must, consistently with St. Paul's sentiments, language, and actions, be considered as proofs that he believed the existence and the divinity of Christ. He forbids worshipping idols ; he forbids worshipping angels ; yet he himself worships and by example leads others to worship Christ : Christ therefore must be more than angel ; and if more than angel, God.

## LXXII.

When St. Peter styled our Lord *τον Αρχηγον ζωης*, “ the Leader who would conduct us to eternal life ” (Acts, iii. 15.) ; when of our Lord he boldly affirmed, before the Jewish Rulers, “ Him hath God exalted to “ be *Αρχηγον και Σωτηρα*,” “ a Leader to eternal life “ and a Saviour ” (Acts, v. 31.) ; when he shewed the completion of Daniel's prophecy, ii. 44. concerning Christ's eternal kingdom, and called him “ Lord of “ All ” (Acts, x. 36.) ; when St. John denominated him to be our “ Advocate with the Father,” interceding in behalf of penitent sinners (1 St. John, ii. 1.) ; did these Apostles then speak of Christ, as of a man still sleeping in the grave ? as of a person distinguished by no characteristics peculiar to himself and himself alone, in contradistinction to all that ever existed in this world ?



No candid interpreter, who knows the force of words, will answer in the affirmative.

## LXXIII.

Remarkable is that passage in St. Peter's first Epistle, where the Apostle teaches us, that Christ by his Spirit signified to the prophets, the sufferings He should first endure, and the glories to which He should afterwards be exalted : events these, which though by Christ they were clearly discerned, were yet to Angels obscure. (1 St. Peter, i. 11, 12.) This pre-eminence of foreknowledge shows also pre-eminence of character in Christ. Consistently with which distinction the Apostle again says of Christ, "who is gone into heaven, and is at the right hand of God, Angels, and Authorities, and Powers, being made subject unto him." (1 St. Peter, iii. 22.) Divine prescience, divine dignity, divine superiority, are thus attributed to Christ, whom the Evangelists and Apostles considered as Divine ; and if Divine, God.

## LXXIV.

To our Lord, whilst existing on Earth, were made these Confessions ; "Of a truth Thou art the Son of God." (St. Matt. xiv. 33.) "Thou art the Christ, the Son of the living God." (Ibid. xvi. 16.) "Thou art the Son of God." (St. John, i. 49.) "We believe and are sure, that Thou art that Christ, the Son of the living God." (Ibid. vi. 69.) "I believe that Thou art the Christ, the Son of God, which should come into the World." (Ibid. xi. 27.) "Thomas answered and said unto Him, My Lord, and my God." (Ibid. xx. 28.) It is material to observe, that our Lord on no one of those occasions, when the Confessions just recited were made, expressed disapprobation, or in the slightest

manner intimated that the several persons by whom He was thus addressed, had misconceived or misrepresented his Character. His own Declarations confirmed the propriety of their sentiments and avowal. “ I adjure  
“ Thee by the living God, (said the high Priest) that  
“ Thou tell us whether Thou be the Christ, the Son of  
“ God. Jesus saith unto him, Thou hast said.” (St. Matt. xxvi. 63.) “ Art Thou the Christ, the Son of  
“ the Blessed? Jesus said, I am.” (St. Mark, xiv. 61.)  
“ Art Thou then the Son of God? He said unto  
“ them, Ye say that I am.” (St. Luke, xxii. 70.) “ When  
“ Jesus heard that, he said, This sickness is not unto  
“ death; but for the glory of God, that the Son of God  
“ might be glorified thereby.” (St. John, xi. 4.) “ He  
“ that honoureth not the Son, honoureth not the  
“ Father.” (Ibid. v. 23.) Even during the time of his  
Ministry in this World, our Lord permitted the highest  
honour to be paid him; for He allowed religious  
adoration to be offered Him. “ Behold there came a  
“ leper, and worshipped him, saying, Lord, if Thou  
“ wilt Thou canst make me clean. And Jesus put  
“ forth his hand, and touched him, saying, Be thou  
“ clean.” (St. Matt. viii. 2.) “ Then they that were in  
“ the ship came and worshipped him.” (Ibid. xiv. 33.)  
“ When Simon Peter saw it, he fell down at Jesus  
“ knees, saying, Depart from me, for I am a sinful  
“ Man, O Lord.” (St. Luke, v. 8.) “ And he said,  
“ Lord, I believe; and worshipped Him.” (St. John,  
ix. 38.) If we combine these circumstances, and would  
interpret consistently, we cannot but ascribe the words  
“ See thou do it not; i. e. worship not; for I am thy  
“ fellow-servant, and of thy brethren the prophets, and  
“ of them which keep the sayings of this Book: wor-  
“ ship God.” (Rev. xxii. 9.) we cannot but ascribe  
these prohibitory words to the Angel speaking in his

own person and character here, as in Ch. xix. 10. More especially when we recollect, that in Ch. i. 17. St. John is prostrate before Him, who is likened to "The Son of Man" in i. 13. but to "The Son of God" in ii. 18., and is so far from being reproved, that he hears language encouraging and consolatory. That sober and discreet, satisfactory and safe Commentator on "The Apocalypse," Mr. Woodhouse, having noticed the rebuke in Ch. xix. 10.—xxii. 9. and the comforting assurance in Ch. i. 17. draws the following conclusion; "This shews the difference between an angel, and the "only begotten Son of God; and unites, with other "passages of Scripture, in authorising the worship, "which orthodox Christians pay to their Redeemer." (*P. 33. of The Apocalypse translated.*)

## LXXV.

"There are diversities of gifts, but the same Spirit :  
 "there are differences of administrations, but the same  
 "Lord : there are diversities of operations, but it is  
 "the same God," says St. Paul to the Corinthians.  
 (1 Cor. xii. 4, 5, 6.) "Observe (says Markland) the  
 "distinct mention of the Three Persons of the Trinity,  
 "in these three Verses. Why this express and distinct  
 mention of Spirit; Lord; God? The same Apostle  
 pronounces on the Corinthians this final and solemn  
 benediction : "The grace of the Lord Jesus Christ ;  
 "and the love of God ; and the communion of the  
 "Holy Ghost, be with you all." (2 Cor. xiii. 14.)  
 Whence again this threefold distinction? Both pas-  
 sages clearly allude to the baptismal form of words, "In  
 "the name of the Father, and of the Son, and of the  
 "Holy Ghost : " therefore, whatever of personality and  
 of divinity in each of those sacred Three that form  
 implies, the same do these passages of the Apostle imply.

In Pole's "Synopsis Criticorum," we have the following remarks on the Benediction. "Sunt hic, ut in Baptismo, "apertè nomina τῆς Τριάδος ejus, quam Christiani "colunt." (Grotius.) "Plainly here, as in the Baptismal Form, are the names of that Trinity, which "Christians worship." "Hinc constat, Spiritum S. ejusdem esse naturæ cum Patre et Filio." (Erasmus ex Chrysostomo.) "Hence it is evident, that the Holy "Spirit is of the same nature with the Father and the "Son."

## LXXVI.

That in the Second Century of the Christian Æra, Baptism was administered in the name of the Father, Son, and Holy Ghost, is an allowed fact. The usage prevailed from the time it was appointed by our Lord. The formulary imported a dedication of the persons baptized. The application of it shews that the sense in which the early Christians understood the baptismal words delivered by our Lord, was the sense commonly now affixed to them by Trinitarians. For, it is not to be conceived, they would solemnly dedicate persons baptized, to what they did not believe had existence; nor would they solemnly add to the name of God, any thing which they did not think might be named without dishonour to his holy attributes. On this ground we may conclude, they believed the Son and the Holy Spirit to have real existence, and such existence they believed to be divine.

## LXXVII.

These two assertions will scarcely be controverted; viz. That on Questions of Christian Religion we should appeal to the Scriptures; and, That in order to interpret the Scriptures justly and properly, we must compare together several different passages, and explain



one by another. Through want of attention to these rules, the Docetæ and the Cerinthians, Sectaries of the Second Century, fell into opposite extremes in their opinions respecting Jesus Christ. Truth is commonly found to be placed between extremes. It was so in their case. From their contrary opinions, however, Mac-knight has justly inferred, it is "probable that the  
 "Apostles taught, and that the first Christians believed  
 "Christ to be both God and Man. For, if the Docetæ  
 "had not been taught the divinity of Christ, they had  
 "no temptation to deny his humanity. And if the  
 "Cerinthians had not been taught the humanity of  
 "Christ, they would have been under no necessity of  
 "denying his divinity."

## LXXVIII.

If an author attests a Fact, the reality of that Fact will in no degree be affected by any opinion which the author may have formed respecting the Fact itself. Be his opinion what it may, his testimony is the same. Or rather perhaps, if although he condemns a Fact, he nevertheless attests it, his testimony in that case is of greater weight; for he speaks, not from partiality, but from mere veracity. Pliny, in his Epistle to Trajan, asserts "that the Christians were accustomed on a  
 "stated day to assemble before it was light, and to sing  
 "a hymn to Christ as to a God." Thus even an enemy to Christianity proves that in the time of Trajan, a time long antecedent to Constantine the Great, the divinity of our Lord was acknowledged and adored by Christians.

## LXXIX.

The Writings of Homer were not therefore less excellent because Matron perverted and misapplied them in parody. Quite the contrary. The best things are

most easily made subjects of burlesque, because the outlines of their character are most strongly marked, and thence most readily traced and imitated. The doctrine of the Trinity was not therefore less true, because Lucian in his *Philopatriss* thought proper to ridicule that, with other Christian doctrines. The levity both of *Matron* and of *Lucian* has furnished us with ground for ascertaining two circumstances. They are these. From the parodies of the one, we know that the Writings of *Homer* existed in the days of *Matron*. From the dialogue of the other, we know that the doctrine of the Trinity was holden by Christians contemporaries with *Lucian*. But *Lucian* lived under the Emperors *Trajan*, *Adrian*, *Antoninus Pius*, and *Marcus Aurelius*: he proves therefore the doctrine of the Trinity to have been holden long before the reign of *Constantine the Great*.

## LXXX.

According to the different points of view under which it is contemplated, the same object may be differently denominated. With respect to the Unity of Divine Nature, the Apostles' Creed is Unitarian: but with respect to the persons indivisibly existing in that Nature, it is Trinitarian.

That Creed asserts the Divinity of God, by the very appellation itself, and by adding the words "Father Almighty."

It asserts the Divinity of the Son, by styling Him God's ONLY SON, antecedently to any declaration of his appearance on earth.

It leads us to infer the Divinity and Personality of the "Holy Ghost," from these circumstances, viz. Because it alludes to the Baptismal Form of Words enjoined by our Lord, in which the Holy Ghost is mentioned as

a Person. And also, because a contrary inference would involve tautology. For, if the Creed did not mean to describe the Holy Ghost as having Personal Subsistence, it must mean only an Attribute of God. In that case, the Creed would in effect say,

I believe in God, the Father Almighty :

I believe in his Only Son, our Lord :

I believe God has an Attribute, called the Holy Ghost.

But in styling God, "The Father Almighty," the Creed had previously applied a Denomination expressive of every conceivable perfection, every conceivable Attribute ; in common sense therefore, and propriety of arranging thoughts and ideas, it could not recur to what it had before enunciated.

That the Compilers of our Church Catechism thought this Creed Trinitarian, is evident from the answer given to the question, "What dost thou chiefly learn in these "Articles of thy belief?" The appellation of "God" is therein given severally to The Father ; to The Son ; to The Holy Ghost. Which answer is meant to imply Belief, not in Three independent and disunited Gods ; but in Three Persons of one and the same Godhead.

#### LXXXI.

The prejudiced Jew disliked the very name "Galilean," and "Samaritan." The prejudiced Greek disliked the very name "Carian ;" "Theban ;" "Macedonian." So much in actual life are we carried away by mere names. In religious opinions the case is similar. Many reject the Athanasian and Nicene Creeds, merely because they are called "Athanasian," and "Nicene."

## LXXXII.

The rainbow seems as if it could be grasped : and the sun as if it set in the sea. The fact however is not so in either instance, however it may appear. Deciding therefore on appearance only, is unphilosophical, because it may be often in opposition to reality. Such judgment has *that* been, which on a slight and cursory view has at any time pronounced the Athanasian and Nicene Creeds to be in contradiction one to the other. However they may appear at first sight, yet if examined, they will be found to contain this same doctrine ; namely, there is one *ουσια* of Godhead ; but there are three *προσωπα* in that *ουσια*. One Godhead ; Three Persons. And they both mean to guard against any idea, that the Son of God was of a nature created, and therefore they assert him to have the same essential nature as the Father ; i. e. divine nature : for the sameness is a sameness in quality.

## LXXXIII.

Neither he who began the Reformation of our Religion, nor he who effected the Restoration of our Constitution, was among the best of men. Good however were the doctrines of the Reformed Religion ; and good the doctrines of the Restored Constitution. It does not then follow, that because the maintainers of a doctrine are bad men, the doctrine itself cannot be right. In common life we learn from sad experience, that teaching is one thing, practice another. The doctrine of the instructor may be sound ; his conduct, imprudent. And this remark is made, because some Writers on Ecclesiastical History have objected to the doctrine of the Trinity, through just disapprobation of Members in Councils, who were corrupt Men, but maintained that Doctrine.



## LXXXIV.

Some have denied the existence of God : some, the superintending care of divine Providence : some, the truth of Jewish and of Christian Revelation. But it does not follow from the objections of such persons, that either of these doctrines is unsupported by Argument and Fact. The error then, or the propriety of a Doctrine, does not rest either on the reluctance with which it is received on the one hand, or on the readiness with which it is adopted on the other.

## LXXXV.

Formularies of Faith give general propositions, rather than particular explanations. Such explanations they leave for those, whose province it is to expound. The Creed, which contains the opinions of Athanasius, may be thus elucidated.

1. The Second, Twenty-eighth, and Forty-second Verses are to be taken in the same acceptation as the passage of St. Mark's Gospel, xvi. 16. on which they are grounded. The implied qualifications, which are admitted in the interpretation of the Gospel declarations, are to be admitted in the exposition of those clauses in the Creed. Do you ask, what those qualifications are? Weigh well these expressions ; " Shall not the Judge " of all the earth do right ? " (Gen. xviii. 25.) " Unto " whomsoever much is given, of him shall much be " required." (St. Luke, xii. 48.) And then, if you have right ideas of equity and mercy, and recollect that Man, as a rational Being, is responsible to God for the wilful neglect and wilful perversion of his Intellectual Talents, you will yourself answer that question.

2. The Tenth and Eight following Verses contain the Attributes of Deity : and they mean to say, that although such Attributes belong to each Person indi-

vidually, nevertheless from the identity of their nature, the identity of authority on which they act, the identity of design and end with which they exert those Attributes in the works of creation, providence, moral government, and redemption, by whatever denomination each may be called, as expressive of divinity, yet they are, to all intents and purposes of uniform quality and uniform effect, but one God.

The object of these clauses is to guard against the idea, that Christians maintain the doctrine of three Principles contrary and opposite to each other, as the Manichæans conceived of their Two Principles.

3. That things equal to the same thing are equal to one another, is the fundamental axiom on which mathematical demonstration and logical reasoning proceed. It cannot be denied, that in whatever circumstances various things agree, so far they are equal. It cannot be denied, that such equality, so far as it extends, excludes comparison of greater or lesser. Apply this to Ver. 25, 26. Time and Power are the circumstances, to which those verses allude. With a view to these circumstances they affirm, that as the Three have existed from Eternity, there can in their existence be no priority with regard to Time. And, as the Three act in one and the same Power, there can in the authority of their acting be no relative superiority with regard to the nature of that Power. Unity admits not disparity.

It is true, our Lord did indeed say, "My Father is greater than all." (St. John, x. 29.) But it is also true that he said immediately after, "I and my Father are One." (x. 30.) How are we to interpret this? By referring to the context. Our Lord had intimated, that eternal life and salvation should be given to his disciples. Their enemies might indeed here persecute

them ; yet notwithstanding such malice, of their final reward they should not hereafter be deprived ; for his Father, who is “ greater than all,” i. e. than all their enemies (as the context shews) would by his Power secure to them that ultimate recompence. He instantly subjoins, “ I and my Father are one.” In what respect? What was the subject on which our Lord was at that moment discoursing? On the Power of the Father. Our Lord meant then to say, “ I and my Father are One” in Power. And so the Jews understood him. For they prepared to stone him, because he had “ made himself God.” (x. 33.) Not God “ the Father,” for he had marked out that distinction most clearly ; but God “ the Son,” acting in the power of the “ Father,” and in that respect equal. To this equality of Power the Creed refers, when it asserts, “ none is greater or less than another.”

In cannot be forgotten that our Lord said, “ My Father is greater than I.” (St. John, xiv. 28.) But the occasion, on which he spoke these words, must be recollected. It was a season of sorrow and fear to his disciples, who were perplexed in their thoughts and dismayed in their apprehensions of losing their Master. He consoled and encouraged them by suggesting, that however much they might despond at his predictions of the sufferings he was soon to endure, yet they should have confidence in his “ Father,” who could not suffer : however much they might doubt of his own future power to help them, because of his present humiliation, yet they should not distrust the “ Father,” who could not be so humbled. With reference then to himself as a suffering and humbled Man, our Lord, at the time to which we allude, used the expression, “ My Father is “ greater than I :” not intending thereby to weaken the force either of his exhortation previously given ;



“Ye believe in God; believe also in me” (St. John, xiv. 1.) as the Messiah; or of the declaration before made; “I and my Father are One;” a declaration which intimated that unity of Power asserted by the Creed.

4. No position is to be so strained, as by forced construction to be made bear a meaning, which was never intended. The words “None is afore or after other, “but the Three are Co-eternal,” were meant, with respect to that eternity from which each has existed. The words “None is greater or less than another, but “the Three are Co-equal,” were meant, with respect to exertion of that same Power by which they each act. As to the origin of that Power, it is entirely another question, not in the contemplation of these two Verses, 25, 26. It is a question, which being totally distinct, had been distinctly explained in Verses 22, 23. In those Verses, the “Father” is asserted to be the fountain and origin of divinity, and of course the fountain and origin of all divine Power. The Nicene Creed, which corresponds with the creed under consideration, intimates the same, when it styles our Lord Θεον εκ Θεου, φως εκ φωτος, Θεον αληθινον εκ Θεου αληθινου, “God of i. e. “from God, Light of Light, very God of very God.” And the most learned writer on this subject has shewn, that the Primitive Christians before the Council of Nice as well as after that Council, held this doctrine. “Uno “ore docuerunt” (are his words,) “they taught it with “one voice,” so unanimous were they in this opinion. Perfectly consistent therefore with each other are Verses 25, 26. and Verses 22, 23. for they are considering the subject in a different point of view. On the one hand they assert that the Time of Existence, and the nature of Power, is the same to all: on the other, that nevertheless the origin of such existence and of such Power



is with the "Father." And these were the general tenets of the ancient and most early Christians, in consonance with which are the sentiments of the Established Church, as delivered by Pearson in the most approved manner. "The godhead was communicated from the Father to the Son, not from the Son unto the Father. Though therefore this were done from all eternity, and so there can be no priority of Time, yet there must be acknowledged a priority of Order, by which the Father, not the Son, is first; and the Son, not the Father, is second. Again; the same godhead was communicated by the Father, and the Son, unto the Holy Ghost; not by the Holy Ghost to the Father, or the Son. Though therefore this was also done from all eternity, and therefore can admit of no priority in reference to Time; yet that of Order must be preserved." (*Pearson on the Creed*, p. 322. ed. 1704.) It is needless to prove, that if the Father communicated godhead, he must be the origin of godhead.

5. It has been frequently said by others, and may be said again in this place, that, in Ver. 28. and 42. the expressions "must thus think," and "this is the Catholic Faith," apply only to the general doctrine of the Trinity, and not to the particular mode of explanation given in this Creed. To the general doctrine, considered apart from the explanation, every Christian is bound; because it is the very doctrine of his Baptismal admission into the Christian Church; the very doctrine he professes in his Creed, called the Apostles' Creed. For although the word "Trinity" is not mentioned in that Creed, yet the "substantial meaning" of the word is implied.

6. The effects, which result from a certain combination of inherent qualities, we know; but by what

particular manner, except by the Will of God! such combination of those qualities is effected, in many instances we do not know. If we admit as true, nothing but what we can explain, our faith will be extremely limited : and such limitation will exclude from our assent, Facts really existing. Can we explain the union of these properties, viz. of the vegetable and sensitive in the plant ; the torpid and animate in the insect ; the animal and instinctive in the beast ; the animal and rational in man ? Assuredly not. And yet, that these properties are united in the respective instances mentioned, is Fact. Inability then to account for a thing, is no proof that the thing could never have existence. It is therefore no proof that human and divine nature may never have been united. So far as it refers to our own powers of explaining, every instance of union before mentioned is just as wonderful and unaccountable as this. Do you say, I never saw an instance of human and divine nature united ? True : but others have : men of veracity : many in number : credible witnesses : competent judges. You may not only read their evidence ; but you may ascertain the effects of such union, in the history of Conversion from heathenism which took place in nations savage and idolatrous. Do you answer, I must see an instance of such union with my own eyes, before I can assent ? Such an answer will be no more consistent with sound philosophy, than would be the answer of an Otaheitean, who should say he must see the Works of our Arts and Sciences before he could believe they existed : or of a tropical inhabitant, who should say he must see the phænomena of the Northern Hemisphere before he could believe their actual appearance. The hesitation of neither would avail towards disproving the matter of Fact : it would only shew his ill-grounded difficulty in believing,

and the mistaken principle on which he would have drawn his conclusion. The application of all this to our Lord's incarnation is obvious.

7. Whoever is sincere in using the Apostles' Creed, may without scruple assent to the leading doctrines of the Athanasian Creed; for most assuredly they both mean to inculcate one and the same doctrine of a Trinity in Unity; that is, of Three Divine Persons united in one Substance of Godhead, distinguished by the appellations of Father, Son, and Holy Ghost: and the same doctrine of our Lord's Incarnation. The ancient Creeds of Irenæus and Tertullian agree with these in teaching similar articles of faith. And all correspond with St. Paul's words, Eph. iv. 5, 6. "Where" (says Cleaver) "we may obviously recognise, though in an inverted order, the leading articles of all subsequent Creeds: Faith in one God and Father of all; in one Lord Jesus Christ; in one Holy Spirit; one Body or Catholic Church; one Baptism for the remission of sins; one hope or looking for a resurrection to everlasting life."

## LXXXVI.

That there should be variety of judgments concerning the ancient Christian Writers, is no more extraordinary than that there should be variety of judgments about other men, who have rendered themselves conspicuous by their literary productions or active exertions. Of Thucydides, for instance, biographers speak differently. Some represent him as dishonest to his country; others affirm he was an impartial historian. It is to be feared, that perhaps according to diversity of inclinations, as much as according to diversity of conceptions, in general friends extol, enemies censure. Both probably will be excessive. Right opinion will be between both. With regard to the Fathers, learned readers will judge for



themselves ; the unlearned will suppose that where much is said for and against them, though there may be somewhat to blame, yet there must be also somewhat to commend. Neither praise, nor reproach, indiscriminate and unqualified, is applicable to Man, or to any Work of Man, so mixed is the character of every thing human.

## LXXXVII.

If blind admiration be a fault on one side, entire contempt of the Fathers is a fault on the other. “ It would be a false inference” (says Jortin) “ to conclude from the blemishes and mistakes of the Fathers, that they are to be cast aside as altogether useless.”

## LXXXVIII.

Of Justin Martyr, who lived in the Second Century, Thirlby says, “ Non ille quidem omnium qui unquam fuerunt aut disertissimus aut acutissimus : sed tamen vividus, acer, et multis hominibus utilissimus ; et quanquam minùs aptus fortasse fastidiosæ hujus delicati sæculi elegantiae, ut iis tamen temporibus doctrinâ, judicio, eloquentiâ minimè vulgari. Has virtutes duo maxinè vitia obscurant : incredibilis quædam in scribendo festinatio, et stylus iracundus.” Jortin represents him as “ a hasty writer, and of a warm, and credulous temper :” but he gives us also the better side of Justin’s character, by adding, he was “ a virtuous, pious, honest man, incapable of wilfully deceiving. He wanted neither learning, nor vivacity, nor an unartificial eloquence. The love of Truth was his predominant passion, to which he sacrificed all worldly considerations, and for which he laid down his life with great resolution ; and therefore whoever loves Truth, should love him and his memory.” The testimony of such a man in proof of this point,



“ that there did prevail in his days a certain doctrine,” deserves credit. He says, “ We praise the Maker of all “ through his Son Jesus Christ, and through the Holy “ Spirit ;” “ We adore the Son and the Spirit.” By which expressions he does attest it as a matter of Fact existing and acknowledged, and on his testimony it is to be believed, that the doctrine of the Trinity was in substance maintained by his Contemporaries, who lived long before the Council of Nice. The same remark will apply to Athenagoras, “ the civility, and decency, “ and politeness” of whose Apology, are (in Jortin’s opinion) observable.

Theophilus was a Convert from heathenism to Christianity, as Justin and Athenagoras were, and in the Second Century. He writes like a Man who believed on conviction, after diligent research and serious reflection. It is true, we find him not exempt, from what is vicious in point of good taste ; but fanciful and far-fetched conceits in any author, will not invalidate his credit as a Man, when cited to prove the existence of a Fact. Theophilus then by his expressions demonstrates, that the doctrine of a Trinity was holden in his days.

Of Justin, Athenagoras, and Theophilus, it is to be observed, they imbibed not this doctrine in their childhood, nor were Trinitarians through the prejudices of early education. They were Heathen Philosophers : were converted to Christianity : and embraced this as an original principle of Christian Faith.

## LXXXIX.

For the opinions of Plato, for the opinions of Aristotle, we respectively refer either to Academic, or to Peripatetic Commentators. For Christian Opinions in early days, why we should not appeal to Christian Com-

mentators, who lived in those days, no sufficient reason has ever yet been given. The question here is not, Whether these opinions were in themselves right or wrong? but, Whether the Commentators have treated of those opinions, and given illustrations of them, and thus proved they were then Christian opinions?

## XC.

If before the Reformation too great deference was paid to the Fathers, as though they were infallible; since the Reformation too little respect has been shewn them, as though they were absolutely incompetent to judge, and incapable of speaking truth. So prone are we to run from one extreme to another: and so easy is the transition from error on one side, to error in a direction entirely opposite.

## XCI.

No candid mind will accede to that opinion, which reprobates and rejects the writings of the most distinguished among the Greek Fathers, as though such Fathers were devoid of honour, regardless of character, and even indifferent about the salvation of their souls. The more just judgment is, that being Men and Christians like ourselves, they were influenced by the best motives, which could direct human conduct, when they were treating of most grave and solemn subjects; and, that as they hoped to receive their final reward in a future state, from the GOD of TRUTH, they would neither speak nor write any thing, but what at least they believed to be true.

## XCII.

Why the most early Fathers should not be at least as competent to interpret Scripture, as we ourselves are, no just cause can be assigned. Why they should be

much more competent than we are, may be adduced reasons which will appear strong, to those who consider the proximity of the times, in which many of the Fathers wrote, to the commencement of Christianity; and the opportunities they had of collecting the sentiments of the Apostles themselves, some by personal intercourse, and others by not very remote tradition.

## XCIII.

Having mentioned the Nicene and Constantinopolitan explications of the Christian Doctrine, Ridley observes, “The Fathers who lived about those times, a little before or after the latest of those Councils, such as Basil, the two Gregories, Didymus, and Cyril of Alexandria, in their Discourses on the Holy Spirit, drew their doctrines entirely from the Scriptures, and did not then fashion, but succeeded to the Faith, by tradition of those who presided in the Church from the Apostolical age to their own times. To which they appeal, producing their testimonies, and tracing it up to the New Testament; where they challenge a cloud of witnesses.” Ridley’s “Eight Sermons” shew him to have been a man of erudition, and well acquainted with the Writings of Heathen and Christian Antiquity.

## XCIV.

Philostorgius (says Suidas) hath made mention of Basil, in words to this effect:—“In those times flourished Basil of Cæsarea of Cappadocia, and Gregory at Nazianzen, and Appollinarius in Laodicea of Syria. These three men contended for the doctrine of ‘Consubstantiality’ against that of ‘Different-Substance,’ by far excelling all the advocates of that heresy, who had ever written before, or who have

“ written since from that time to my own ; so that  
 “ even Athanasius was thought a child when compared  
 “ with them. For they had made very great pro-  
 “ ficiency in what is called extraneous, *i. e.* profane  
 “ learning ; and in the Sacred Writings, with respect  
 “ to whatever perfected the reading and quick re-  
 “ collection of them, they had great experience ; and  
 “ Basil the most of all.” Philostorgius was an Arian.  
 He was nevertheless candid enough not to withhold  
 from these eminent persons their due praise, although  
 they were of a different persuasion. In this he gave an  
 example of moderation to be commended and imitated.

## XCV.

Whether, among the early Christian Writers, the  
 most approved by the Christian World in general, did  
 or did not maintain the doctrine of a Trinity, is as  
 much a question of Fact, as whether Sir Isaac Newton  
 did or did not maintain the principles of gravitation  
 and attraction. That such Writers did maintain that  
 doctrine, no man can possibly doubt, who will read the  
 work to which we have before referred, and which (to  
 use Waterland’s words) “ will stand as long as clear sense,  
 “ sound reasoning, and true learning have any friends  
 “ left,” the “ *Defensio Fidei Nicænæ*.”

## XCVI.

By ascribing divine attributes to Three Persons, the  
 ancient Christian Writers asserted a Trinity in the  
 quality of Godhead ; by maintaining the “ Father ” to  
 be the only source of Divinity, they asserted Unity in  
 the Power of divine Government.



## XCVII.

Whence did the primitive Christians collect their ideas respecting the Trinity? From examining, and comparing with each other, various texts and various passages in the Scriptures; and by reasoning on the whole put together.

## XCVIII.

St. Paul confuted the Jews, who denied that Jesus Christ was the Messiah, *συνερίζων*, “by bringing “together” a variety of texts from the Scriptures of the Old Testament. These he applied to Christ; and by shewing the correspondence of real character in him, with intimations given and delineations marked out, in the Sacred Writings of Moses and the Prophets, the Apostle proved what he wished to demonstrate. (Acts, ix. 22.) This method is analogous to the process of reasoning in the human mind. We put together various facts, and then draw our conclusion from those facts. It is the very characteristic of Man’s nature, as Rational, to proceed thus.

## XCIX.

We act in conformity with St. Paul’s practice, and with the ordinary course of human reasoning, when we bring together various texts of Scripture, and thence prove the doctrine of a Trinity and Unity. Divine Nature is One. Three Persons have the attributes of divine nature: in divinity of nature they must be One. Divine Government is One: Three Persons direct their energies to effectuate the self-same ends of that One Government: in the purposes and power of divine Government they must be One. But divine nature and divine Government are the very qualities, which essentially constitute Godhead. In Godhead, then, the Three must in quality (we repeat the words to obviate

misconception), must in quality of Godhead be One. But if One in Godhead, they must essentially be One God.

C.

If there be but one process, by which we can rightly solve a mathematical question; or if there be but one key, by which we can correctly decipher a diplomatic Writing; that process and that key must each, in its respective way, be most proper for application. Reasoning on analogy we may affirm, if there be but one Doctrine completely calculated to reconcile Scriptural Passages, which would otherwise be at variance with each other, that must recommend itself as the general standard for consistent explanation. Such then is our Doctrine of the Trinity. It does indeed involve mystery. But so likewise do those of a Resurrection and of Redemption. Yet, on the grounds of faith in Revealed Religion we admit them. Surely then, on the same grounds, we may and should admit the Doctrine of the Trinity.

CI.

In all concerns of moment, before we depart from what has been long received, we may properly ask the question "Cui Bono?" "for what good purpose" are we to innovate? Let this question be proposed in the case before us. "For what good purpose of obtaining "more distinct knowledge concerning the Essential "Nature and Eternal Existence of God, should we "reject the doctrine of a Trinity?" For none. It would in that point of view answer no purpose whatever to reject the doctrine of a Trinity. Men, good and acting on the most pure intention, have indeed imagined they could comprehend God's Essential Nature and Eternal Existence better in Unity, than in Trinity. Their thought however could be but imaginary. For,

provided they maintained (what most have maintained) not any Materiality, but the Spirituality of God, they could then no more form an accurate idea of God's Essential Nature and Eternal Existence in Unity, than they could in Trinity. They could precisely and distinctly know nothing in one, or in the other case. And wherefore? For the same reason that a Man born blind knows nothing of Light in the Solar Orb. We have no powers of mind commensurate to any particle of such a subject as divine Essential Nature and Eternal Existence.

## CII.

Supposing, for the sake of argument, we reject Christianity; and reverting to what is called Natural Religion, let us stand upon that ground. The degree of knowledge, which could be acquired in Natural Religion, can be collected only from considering those, who have actually lived under that Religion. With that knowledge then, "what more perfect ideas respecting God's Essential Nature and Eternal Existence, could we form in our Minds, than those we now form?" The Master-Moralist will tell us. *Ὅτι μὲν γὰρ τὰ θεῖα ὑπὲρ ἡμᾶς, παντὶ δῆλον. Αποχρη δὲ τῷ κρείττονι τῆς δυναμείας αὐτοῦς σεβείν. Οἱοί δὲ εἰσιν, οὐτὲ εὐρεῖν ῥαδίον, οὐτὲ ζητεῖν θεμιτόν.* (Xenophon's Epistle to Æschines, Vol. V. part ii. p. 173. ed. Wells.) "That there are divine Beings above us, is to every person evident. And it is enough to worship them, on account of their superiority in power. But of what nature they are, it is neither easy to discover, nor lawful to enquire." That there really did exist divine power, and that the exercise of such power for the happiness of Man was demonstrable in the works of creation, and providence, Socrates in his valuable dialogues with Aristodemus and Euthydemus very forcibly maintained.

But that we can know the essential nature of those Beings, in whom such power resided, that he denied ; as may be seen in several passages similar to the above, in the Writings of his modest and accomplished encomiast. What reason have we to think, that if we were standing on the same ground of natural Religion as Socrates, we should have more perfect knowledge of divine things, than Socrates? Did the philosophers of Rome know more? Did our British ancestors, who were Druidical ; or our Anglo-Saxon progenitors, who were Idolaters, know more? Certainly not, so long as they were heathens. Their more pure wisdom came from Christianity : and from the same source comes our wisdom. But Christianity brought to them, delivers to us, and carries with it, wherever it goes, the doctrine of a Trinity.

## CIII.

Supposing we reject Christianity, and adopt Judaism ; let us see what satisfaction concerning the point in question, we shall thence derive. We no sooner open the Sacred History, than we find a word implying Plurality introduced as the title of the Almighty. However we may labour to account for this, yet after all it is a very striking circumstance, that when the Sacred Writer might have used a word of singular import (as he does elsewhere), and thus have precluded all ambiguity, he nevertheless uses a word of plural import thirty times, at the beginning of his History and in its primary chapters, and thereby admits ambiguity. And knowing, as we do, that from this and other circumstances, it has been maintained by very learned and considerate men, that the Jews held a Plurality in the Godhead, we should be led to conclude, that at least the doctrine of Unity is far from having been unquestionably the doctrine of the Jews. The point has been



disputed, and is still controverted. With respect therefore to deriving any certainty on this doctrine from Judaism, we should be disappointed. The matter is doubtful.

## CIV.

He that should say, "The doctrine of the Trinity has been disputed among Christians, and is therefore questionable," would say what is fact. But if he should urge this as a sufficient plea for rejecting the doctrine altogether, he would judge hastily, and conclude erroneously. For he should consider on which side of the question by far, very far the major part of Christians, from the Apostles to the Fathers, from the Fathers to us, through all ages of Christianity, have most decidedly determined. He should consider, that while only individuals, comparatively few, have occasionally denied the doctrine of a Trinity, whole nations in a continuance and in the most public manner have asserted that doctrine, through successive generations during the long course of Eighteen Centuries. On these considerations, as the weight of general and public judgment is evidently against him, he should see there are strong grounds for suspecting, that they who deny the doctrine of a Trinity, merely because it has been controverted, may possibly be wrong, and are probably wrong, in their dissent from that doctrine.

## CV.

To him that should say, "The supporters of the Trinitarian doctrine were fallible men, and therefore might be mistaken;" the reply would be, "Your remark is partly inaccurate, and partly correct. Inaccurate in the highest degree with respect to our Lord, whose doctrine it is, and who in his divine wisdom was absolutely infallible; inaccurate also

“ according to the ideas of all Christians, with respect  
“ to the Apostles, whose inspiration taken in the most  
“ limited sense, at least prevented them from being  
“ mistaken, when delivering fundamental Truths. With  
“ regard to other Writers, your remark is correct ;  
“ they certainly were fallible men, and as such might  
“ be mistaken. But upon the same principle you also  
“ may be mistaken. And among the infinitude of  
“ Writers, whether long since dead or still living, who  
“ on principles conscientious, and with talents adequate  
“ have interpreted Scripture Texts relating to this  
“ subject, the most able and the most numerous Ex-  
“ positors will prove that you are mistaken ; but that  
“ the maintainers of a Trinity are right in their opinion ;  
“ on the grounds of Scripture, the grounds on which  
“ the question must ultimately stand.”

## CVI.

For our religious principles, whilst they are confined to ourselves, we are responsible to God only. For the manner in which we openly declare our religious principles, and for the conduct we pursue under the influence of them, we are responsible to society also.

## CVII.

As the forming of right opinions depends upon a combination of many circumstances, how far it may or may not be in our own power to form right opinions, admits of a question. But about the impropriety of injuring society by any mode of propagating our opinions, there should be no question. For nothing can be more clear, than that man living in society, is bound by moral and political obligations not to injure such society either by word or deed.

## CVIII.

What if those, who protest against a particular Church, have among themselves unhappily separated from each other by multifarious divisions, and discriminate each other by subtile distinctions implying even dimidiation? They are nevertheless Protestants. In like manner, All, who hold the doctrine of a Trinity, however individually they may give different explanations of it, are nevertheless Trinitarians. In the former case, dissensions about difficult and nice points do not prove that therefore the religion of Protestants is not to be found in Scripture. In the latter case, disputes about exposition do not prove that therefore innumerable Texts, from which the doctrine of a Trinity may be inferred and demonstrated, do not exist in Scripture.

## CIX.

To particular minds, particular passages of ancient Authors will frequently recur. What if these sentiments were often recollected?

αμφὶ δ' ἀνθρώ-  
πων φρεσὶν ἀμπλακίαι  
ἀναριθμητοὶ κρεμάνται.

“around the minds of men hang innumerable errors.”  
(*Pind. Ol.* 7.) “Seek not out the things that are too  
“hard for thee; neither search the things that are above  
“thy strength. But what is commanded thee, think  
“thereupon with reverence: for it is not needful for  
“thee to see with thine eyes the things that are in  
“secret. Be not curious in unnecessary matters: for  
“more things are shewed unto thee than men under-  
“stand.” (*Ecclesiasticus*, iii. 21, 22, 23.) The re-  
membrance of these verities, founded on experience,  
how should it operate? It should teach Humility and  
Moderation.

## CX.

Be the subject what it may, in holding the same Doctrine, taken in a general and enlarged sense, men may agree : in their sentiments about particular points and particular explanations of the principal Doctrine, they may nevertheless differ. And on this account neither side should censure the other. Till the minds of all men can in their talents and conceptions be entirely alike, the judgments of all men cannot be entirely alike. To expect it, were to expect an impossibility.

## CXI.

So long as it preserves command of temper, decency of language, propriety of expression, adherence to sound argument either by reason or proof, candid allowance for difference of thinking, and above all, respect for Public Opinion on subjects of a serious and sacred nature ; Partiality for one's own sentiments is venial. Venial therefore it will be in a Member of the Church of England, if he commends the Collect of his Church for Trinity Sunday, which precisely corresponds with his own views of the subject, as a very fine specimen of clearness and comprehension combined.

## CXII.

Considering the mutability of the human mind, and the several melancholy instances of well-meaning persons, who under the debility of age have fallen from that rectitude of judgment, which they shewed in the vigor of life and in the full strength of their mental faculties, we cannot conclude our "Thoughts" on the Triune Godhead more properly, than by offering with all humility that solemn prayer, in which we are instructed thus to make supplication for such a measure of divine



aid, as may enable us to continue firm in the right Faith:—

“ Almighty and everlasting God! who hast given  
“ unto us thy Servants grace, by the confession of a  
“ true faith, to acknowledge the glory of the Eternal  
“ Trinity, and in the power of the Divine Majesty to  
“ worship the Unity; we beseech Thee, that Thou  
“ wouldest keep us stedfast in this faith; and ever-  
“ more defend us from all adversities; who livest and  
“ reignest One God, world without end. Amen.”



REFERENCES,  
AND  
PROOFS OF CORRECTNESS  
IN EXPRESSION;

From which it will appear,  
THAT THE TERMS APPLICABLE TO THE PRINCIPAL SUBJECT  
OF THE PRECEDING SECTIONS, ARE USED BY THE  
MOST EMINENT CHRISTIAN WRITERS.

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No. V. "When Simonides."] Cicero de Naturâ  
Deorum, L. I. xxii. p. 54. Davis's 2d edit.

No. VI. "unable to say."] Ουδε γαρ δυνατον ειπειν  
αυτο, ό, τι ποτε εστι την ουσιαν ό Θεος. "For neither is  
"it possible to declare this, What God is in Essential  
"Substance." Chrysostom's Homily the First on 1st  
chap. of St. John, p. 12. A. Ed. Fol. 1603.

"Every Person (of the Trinity) hath his own Sub-  
"sistence, which no other hath besides, although there  
"be others besides, that are of the same Substance."  
Hooker's Eccles. Polity, b. 5. § 51.

No. VII. "As many Orders of Intelligent Beings."]  
"We have before us in this lower World several Ranks  
"of Beings; some that have bare Being, as Earth, Air,  
"Water; some that have Life too, as Plants and Trees,  
"and other Vegetables; some that beside Life have  
"Sense, Perception, and Discrimination of material

“ Objects, as to their outward Appearances and Acci-  
 “ dents, as the Brute Animals ; *lastly*, some that have  
 “ beyond all this, a Faculty of investigating and search-  
 “ ing out the inward Nature and Properties of things  
 “ material and sensible, and also of discoursing of imma-  
 “ terial, spiritual, and divine things ; which is that to  
 “ which in our common speech the name of *Reason*  
 “ or *Understanding* is deservedly appropriated, and is  
 “ to be found in Men, who are the highest *Order of*  
 “ *Beings* here below.”

“ Now it cannot be imagined by any one of deep  
 “ Thought, that the Reason of Mankind being such,  
 “ —should be the most perfect Reason of created  
 “ Beings ; or that among them all, there should be  
 “ none of a purer and higher Capacity, to know and  
 “ glorify the great Creator of all things.”

“ It remains therefore, that besides and above Man-  
 “ kind there is a Rank of Intelligent Beings, separated  
 “ and abstracted from this heavy Matter with which we  
 “ are clogged, of nearer Affinity to the Supreme and  
 “ Universal Mind, and of a purer and sublimer under-  
 “ standing Faculty, than that wherewith we Mortals  
 “ are endowed. And these are the Beings which we  
 “ call Angels.” Bishop Bull’s Sermon on Heb. i. 14.  
 pp. 441—443. Vol. II. Ed. 1714.

Ibid. “ That in the Order”] “ Now since we are  
 “ clearly got above the Earth, into the Order of Celes-  
 “ tials, who are the Princes that are *first*, or *at the head*  
 “ *of all* ? are they any other than the Three Persons in  
 “ the Godhead ?” Bishop Horsley’s Sermon on Dan.  
 iv. 17. in Vol. II. Ed. 1810. p. 422.

“ ‘ The Holy Ones’ are not said to hew down the  
 tree, but to give command for the hewing of it down.  
 “ Of how high Order, indeed, must the ‘ Watchers and  
 “ Holy Ones’ have been, on whose decrees the judg-



“ments of God himself are founded, and by whom the  
“warrant for the execution is finally issued!” Ibid.  
p. 429.

No. VIII. “Three Characters”] “Now the sum  
“of all that the Scriptures *plainly* and *expressly* teach  
“concerning a *Trinity*, is this: That there is but  
“*One only God*, the Author and Maker of all Things;  
“but that *One God* ought to be acknowledged and  
“adored by us, under those *Three different Titles* or  
“*Characters* of Father, Son, and Holy Ghost.” Bishop  
Gastrell’s “Considerations on the Trinity.” Enchiridion  
Theologicum, Vol. III. p. 115. Ed. 1792. This Work,  
with which every Divine should be well acquainted, was  
published by the late Bishop of London (Dr. John Ran-  
dolph), when Regius Professor of Divinity at Oxford.

“Trium distinctarum in unâ divinitate personarum  
“hæc sunt nomina.—Pater, Filius, et Spiritus Sanctus,  
“tres distinctæ personæ, æternitate æquævæ, potentiâ  
“æquales, dignitate pares, Deitate Unum sunt.”  
“These are the names of three distinct Persons in One  
“Godhead.—The Father, Son, and Holy Spirit, three  
“distinct Persons, in eternity coeval, in power equal,  
“in dignity equal, are in Deity One.” P. 50. of  
Nowell’s “Catechismus,” &c. Ed. sec. published by  
the learned and excellent Bishop Cleaver, at Oxford,  
in 1795.

Nowell was Prolocutor of the Lower House of Con-  
vocation in the time of Q. Elisabeth.

Ibid. “from Him have been communicated”]  
“Which Essence or Subsistence He hath received from  
“no other Person, but hath communicated the same  
“Essence, in which Himself subsisteth, by generation to  
“another Person, who by that generation is the Son.”  
Bishop Pearson’s “Exposition of the Creed,” Fol. Ed.  
1704. p. 39.

“ We shall shew, that the Divine Essence He had, “ He received as communicated to Him by the Father.” Bishop Pearson, p. 107.

“ It necessarily followeth that Jesus Christ, who is “ certainly not The Father, cannot be a Person subsisting in the Divine Nature originally of Himself; and “ consequently, being we have already proved that He “ is truly and properly the Eternal God, He must be “ understood to have the Godhead communicated to “ Him by the Father.” Bishop Pearson, p. 134.

Ibid. “ other Intelligences”] *Μαρτυριον δε και αλλο υμιν απο των Γραφων δωσω· οτι αρχην προ παντων των κτισματων ο Θεος γεγεννηκε ΔΥΝΑΜΙΝ τινα εξ εαυτου ΛΟΓΙΚΗΝ.* “ I will also give you another proof from “ the Scriptures; viz. that in the beginning, before all “ creation, God generated from Himself a certain \* *INTELLECTUAL POWER.*” Justin Martyr’s “ *Dial. cum Tryph.*” p. 159. E.

“ The regularity of motion, visible in the great variety and curiosity of bodies, is a demonstration that “ the whole mass of matter is under the conduct of a “ mighty *INTELLIGENCE.*” “ Collier,” quoted by “ Johnson.”

“ Hence he learns that the Father of Spirits, the “ Supreme *INTELLIGENCE*, from whom he derives his “ powers and faculties, must needs be All Perfect.” Jortin’s Sermon on Prov. xx. 12. In the Edition of 1772 it is Vol. V. Sermon. 19. p. 400.

“ They (*i. e.* the Jews) knew the Third Person by “ the name of *Binah*, or *INTELLIGENCE.*” P. 173. “ The Judgment of the Ancient Jewish Church” by “ Allix.” In the Second Edition†, p. 140.

\* Quoted from a Work entitled “ The Sentiments of Philo “ *Judæus;*” by Jacob Bryant, and translated by him, p. 63.

† Printed at Oxford in 1821.

Ibid. "indivisibly united"] "When he (*i. e.* Athanasius) affirmeth the Father and the Son to be one in "Godhead, it is plain that he doth not mean them to "have one and the same *Singular Essence*, but only " *Generical and Universal*; because in the following " words he supposes them to be Two, but *Indivisibly* " and *Inseparably* united together. Again, in his " Book *De Sent. Dionys.* The Son is indivisible " from the Father, as the Splendor is from the Light." Cudworth's "Intellectual System," p. 601.

Ibid. "on principles of reason"] "It is not capable " of metaphysical contradiction, as has been acknow- " ledged by a celebrated sceptic, that supposing a per- " fect concordance and harmony of Will, Design, and " Operations, the Divine Attributes may not be com- " municated." P. 178. "Discourses on the Three " Creeds," by E. Nares, D.D. in 1819.

Ibid. "witness the doctrine"] In the Phædo of Plato we find Socrates discoursing thus: *Ακουσας μεν ποτε εκ βιβλίου τινος, ως εφη, Αναξαγορου αναγιγνωσκοντος, και λεγοντος ως αρα ΝΟΥΣ εστιν ο διακοσμων τε και παντων αιτιος, ταυτη δη τη αιτια ησθην τε, και εδοξε μοι τροπον τινα ευ εχειν, το του ΝΟΥΝ ειναι παντων αιτιον.* See Plato's Dialogues, by Forster in 1745. p. 260. On which passage, the Editor makes the following remark: "Tantam is (*sc.* Anaxagoras) exinde "famam consequabatur, ut ΝΟΥΣ *ideò ipsemet, teste* " *Laertio in ejus Vitâ, aliisque, cognominatus esset.*" P. 388.

No. XI. "The Peripatetics and later Platonists."] Leland's Advantage and Necessity of the Christian Revelation, Vol. I. p. 285. ed. 1768.

No. XII. "there is no Argument which will tend " &c.] "We must believe God to be Eternal, or we " cannot believe Him to be God: for, if He once were

“Not, it is impossible He should ever be; and therefore we conclude necessary existence to be an essential Attribute of the Divine Nature. But then, how to conceive that a Being, should be from itself, is at least as hard, as how One and the same Individual Nature should be communicated to Three distinct Persons. Nay, it is somewhat harder; since we see something like this in other Beings; but we can see no manner of resemblance of a thing that hath its Being wholly from itself.” Bishop Stillingfleet’s *Doctrine of the Trinity* in p. 44. Vol. III. of the *Enchiridion Theologicum* ; Ed. 1792. Oxford.

No. XIII. “the same essential nature” &c.] *Ἡμιν Ἐἷς Θεός, ὅτι μίᾳ Θεότης.* “We have one God, because Godhead is One.” Gregory Nazianzen, Vol. I. *Orat.* 26. p. 601. A.

*τρεις ὑποστάσεις ὁμολογοῦντων, μίαν ἀγαθότητα, μίαν δύναμιν, μίαν Θεότητα λεγείν ἡμᾶς αἰτιῶνται. Καὶ οὐκ ἐξω τῆς ἀληθείας φασιν.* “Whilst we acknowledge Three Persons, they accuse us of asserting the Goodness is One, the Power is One, the Godhead is One. And they do not speak foreign to the truth.” Gregory Nyssen. Vol. II. p. 439. D. Ed. Paris, 1615.

*Θρησκειομεν οὖν τὸν Πατέρα τῆς ἀληθείας, καὶ τὸν Υἱὸν ἀληθεῖαν, ὄντα δύο τῇ ὑποστάσει πράγματα, ἐν δὲ ἐν τῇ ὁμονοίᾳ, καὶ τῇ συμφωνίᾳ, καὶ τῇ ταυτότητι τοῦ βουλευματος.* “Therefore we worship the Father of Truth, and the Son who is Truth, being Two in Person, but One in unanimity, harmony, and sameness of Will.” Origen against Celsus: Spencer’s Ed. p. 386. l. 17.

“Satis est profiteri Unum esse Deum, Tres Personas, quarum omnium Eadem sit Natura, Eadem Divinitas, Potentia, Sapientia, Bonitas.” Erasmi Ecclesiastæ L. 4. p. 1091. Vol. V. Ed. fol. Lugd. Bat. 1704.



“ The Union appears to be, not only a Similitude  
 “ of Will, or of other Powers and Dispositions ; but  
 “ the highest possible Sameness of Essential Attri-  
 “ butes and Properties ; for which reason it hath been  
 “ called an Unity of Essence, Nature or Substance.”  
 “ Archbishop Secker’s Sermons, Vol. V. Sermon. 1. p. 13.  
 “ Ed. 1771.

“ Crellius himself is candid enough to acknowledge,  
 “ that the doctrine of Three Persons in One and the  
 “ same Individual Essence, does not constitute real and  
 “ perfect Tritheism, because of the close and inseparable  
 “ Union between them.” Note in Bishop Horne’s  
 Sermon on St. Jude, verse 3. p. 6. small Ed. printed  
 for the Society for Promoting Christian Knowledge in  
 1787.

The Bishop refers to “ Stillingfleet on the Sufferings  
 “ of Christ ;” Part 2. Vol. III. p. 407. Ed. Folio.

No. XV. “ unity and multiplicity may be combined” ]  
 This remark may be illustrated by the following passage :  
 “ In the physical World, the Natural Sun is but one ;  
 “ its component Qualities, *viz.* Substance, Light, Heat,  
 “ are Three. In Mathematical Science, the Equilateral  
 “ Triangle is One ; the Angles are Three. In On-  
 “ tology, the Rational Mind is One ; its Spirituality,  
 “ Thought, Volition, are Three. In each of these  
 “ cases, Triplicity is ‘ ab origine’ coeval with Unity :  
 “ for, in all the instances, existence of the one object is  
 “ no sooner constituted, than a threefold distinction,  
 “ inseparable and essential, commences with such exist-  
 “ ence. Who shall say then, that in Deity, of which  
 “ we know nothing but by Operation and Revelation,  
 “ there may not have been ‘ ab origine, coeval’ Tri-  
 “ plicity, in some or other respects, with Unity of  
 “ Godhead ?” P. 5. of “ Remarks on a Tract entitled  
 “ An Appeal to Scripture.” These Remarks were in

1814 published without name. They are now acknowledged to have been written, and successfully written, by the Author of the "Thoughts." After having read the "Remarks," the Writer of the "Tract" renounced his errors.

No. XVI. "Triad."] Cudworth's Intellectual System. Parker's Free and Impartial Censure of the Platonic Philosophy, p. 113. Maurice's Indian Antiquities, Vol. IV. p. 426.

Ibid. "delivered down."] "De hypostasium quoque "distinctione, quanquam eo per se pertingere non potest "humana ratio, aliquid ex Traditione Veteri hausisse "putatur Plato, et ut quidam existimant etiam Aris- "toteles." Grotii Prolegomena Dict. Poet. apud Sto- bæum.

No. XVII. "Ὑποστασις"] "An *Hypostasis* was a "real *Substance*, which had *Subsistence* in itself." Bishop Stillingfleet's "Second Dialogue on the "Doc- "trine of the Trinity." In p. 66. Vol. III. of the "En- chiridion Theologicum;" Ed. 1792. Oxford.

Ibid. "has been copiously"] *Defensio Fidei Nicænæ*, pp. 25. 35. by Bishop Bull, Ed. 1721.

No. XVIII. "indicates the essential nature"] "No- "men ΘΕΟΣ est πολυσημον; usurpatur enim,"

"A. *Proprie*, pro rerum omnium Conditore, Gu- "bernatore, et Conservatore; de eo, qui est φύσει και ουσιᾷ Θεος, naturâ et essentiâ Deus.

"α. Ουσιωδῶς *essentialiter*, pro Essentiâ Divinâ "quæ toti SS. Trinitati communis est. Damascenus "lib. 3. *Orthod. Fidei* Cap. 11. p. 27. ΘΕΟΣ και το "κοινων της φύσεως σημαίνει, και εφ' ἑκάστης των "ὑποστάσεων ταττεται παρωνυμῶς, ὡς περ και Ἀνθρώπος. "ΘΕΟΣ γαρ εστιν, ὁ θειαν εχων φύσιν, και Ἀνθρώπος ὁ "ανθρωπινην; DEUS et communem naturam significat, "et unamquamque hypostasin denominat, ut Homo.

“ DEUS enim est, qui divinam habet naturam, et Homo  
 “ qui humanam.

“ Greg. Nyssenus, tractatu adv. Græcos, statim in  
 “ principio, tom. 2. p. 82. Εἰ το ΘΕΟΣ ὀνομα προσωπων  
 “ δηλωτικον ὑπερχε, τρια προσωπα λεγοντες εξ αναγκης  
 “ αν τρεις ελεγομεν Θεους. Εἰ δε ΘΕΟΣ ὀνομα ουσιας  
 “ σημαντικον εστι, μιαν ουσιαν ὁμολογοῦντες της ἁγιας  
 “ Τριαδος, ἓνα Θεον εικοτως δοξαζομεν· επει μιας ουσιας ἓν  
 “ ὀνομα το ΘΕΟΣ εστι. Si nomen hoc DEUS personas  
 “ denotaret, cū tres personas dicimus ex necessitate  
 “ tres diceremus Deos. Quòd si verò nomen DEUS  
 “ Essentiam designat, dum unam Essentiam confitemur  
 “ in sanctâ Trinitate, Unum Deum meritò glorificamus,  
 “ quia Unius Essentiæ Unum Nomen DEUS est.”  
 Suicer’s Thesaurus, under the Word Θεος.

Ibid. “ The Exposition.”] Paris edition of Justin  
 Martyr’s Works, p. 374. This *Εκθεσις* is probably of  
 later date than Justin Martyr’s time.

No. XXII. “ the true Light”] “ To the same pur-  
 “ pose he (*i. e.* St. John) tells us, (ch. 1.) ver. 9. *That*  
 “ *was the true Light, which lighteth every Man that*  
 “ *cometh into the World.* That light, which lighteth  
 “ every particular Man, can be no other than the  
 “ Eternal Essential Light, which bestows the principle  
 “ of Reason and Knowledge on Mankind, *on every*  
 “ *man coming into the World,* Ερχομενον εις τον  
 “ κοσμον, in his natural generation and birth, which  
 “ therefore must signify the natural principle of Reason  
 “ and Understanding, and which every Man brings into  
 “ the World with him ; and which, as the Evangelist  
 “ tells us, he receives from this Eternal, Essential  
 “ Light.” P. 293. Vol. II. Ed. 1702. Sermons by  
 W. Sherlock, D. D.

This was the Father of Bishop Sherlock. His Sermons  
 abound with strong sense and close reasoning.

Ibid. “Jehovah our Righteousness”] In his Work entitled “The Christian Doctrine of the Trinity,” Dr. Watts proves our Lord to be called JEHOVAH, by appealing to Jeremiah, xxiii. 6. compared with 1 Cor. i. 30.—to Isaiah, vi. 1, 9, 10., compared with St. John, xii. 40, 41.

Parkhurst makes the following observations : — “Concerning John the Baptist we are assured by St. Matthew, chap. iii. 3. *This is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the Wilderness, Prepare ye the way of JEHOVAH, make his paths straight.* But John came to prepare the way of JESUS, (see ver. 10—13.—St. John, i. 15. 29—31.) JESUS therefore is JEHOVAH. (Compare St. Luke, i. 67—76.) “Again; Mark, i. 1, 2. *The beginning of the Gospel of Jesus Christ the Son of God. As it is written in the Prophets, Behold I send my messenger before thy face, who shall prepare thy way before thee*—ver. 4. *John did baptize, &c.* The second verse is a reference to Malachi, iii. 1. *Behold I will send my messenger, and he shall prepare the way before me—saith Jehovah of hosts.* In the Evangelist he is sent before JESUS. Therefore JESUS is JEHOVAH of hosts. P. 47. of Parkhurst’s Work, on “The Divinity and Pre-existence of OUR LORD AND SAVIOUR.” Printed in 1787.

On the application of the name “Jehovah” to Our Lord, in correspondence with the prophecy of Isaiah, Nares has this remark : —

“All the Evangelists begin their Gospels with the account of the preaching of St. John the Baptist, declaring that ‘this was he that was spoken of by the prophet Isaias, saying, The voice of one crying in the Wilderness, Prepare ye the way of the LORD,



“make his paths straight.’ Now, in the original prophecy of Isaiah the words are these, ‘Prepare ye the way of JEHOVAH;’ and as every body knows that the LXXII Jews, who made the Greek translation of the Bible, had no other term to express JEHOVAH but the term *Κυριος*, it should certainly be so rendered in the above passages of the Gospels; for ‘here,’ as a very learned Author says, “‘we find *all* the *four* Evangelists, three of whom at least were Jews, bearing witness to the same thing, that Jesus is the JEHOVAH prophesied of by Isaiah, whose way the Baptist was to prepare.’” Remarks on the Version of the New Testament lately edited by the Unitarians; by Rev. Edward Nares, p. 36. Ed. 1810.

Bishop Pearson thus illustrates Jer. xxiii. 6. :—“What is the name of the Messiah? R. *Abba* said, JEHOVAH is his name; as it is said, (Jer. xxiii. 6.) *And this is the name which they shall call him, JEHOVAH OUR RIGHTEOUSNESS.*

“Being then Christ is thus peculiarly called our Righteousness in the Gospel; being the place of the Prophet forementioned speaketh of this as a name to be used under the Gospel; being no other person called JEHOVAH is ever expressly called our Righteousness in the Gospel; it followeth, not only that Christ may be so called; but that the Prophecy cannot otherwise be fulfilled, than by acknowledging that Christ is THE LORD OUR RIGHTEOUSNESS; and, consequently, that is his name, not by way of proposition, but of apposition and appropriation; so that being both JEHOVAH and OUR RIGHTEOUSNESS, He is as truly JEHOVAH as OUR RIGHTEOUSNESS.” Bishop Pearson on the Creed, p. 149. Fol. Ed. 1704.

Ibid. "With regard to Christ."] St. John, i. 1. vi. 38. 62. viii. 58. St. Matt. i. 20. St. Luke, i. 35. Acts, ii. 24. 31, 32. St. Matt. v. and vi. xxviii. 19. 2 Cor. v. 21. Heb. iv. 15. St. John, xvi. 30. xxi. 17. St. Luke, ix. 47. St. John, iv. 18. St. Mark, ii. 8. St. Matt. xii. 25. St. Matt. xi. 5. ix. 6. St. John, x. 15. iii. 15. x. 18. xi. 25. v. 28, 29. St. Matt. xxv. 31. St. John, v. 23. xvii. 5. xvii. 24. v. 17. xiv. 2. St. Matt. xxviii. 19. iii. 17. St. Luke, ix. 35. ii. 11. Mal. iii. 1. 2 Cor. iv. 4. Col. i. 15. 19. Heb. i. 3. 1 St. John, i. 2. St. Matt. i. 23. Mal. iv. 2. St. John, i. 9. Jer. xxiii. 6. St. John, i. 1—3. St. John, xx. 28. Rom. ix. 5.

No. XXVI. "a term which implies Plurality;"]  
 "Cur nomen hoc plurale in Scripturis Deus sibi indi-  
 "derit, non ex humanæ rationis lacunis, nec ex regulis  
 "proprio arbitrio excogitatis, sed ex purissimo veritatis  
 "fonte, scripto scil. verbo Dei, eruendum et cogno-  
 "scendum est. Illud verò Sacrosanctæ Triados per-  
 "sonarum, in unâ simplicissimâ essentiâ divinâ, myste-  
 "rium clarè tradit, et voce plurali idem mysterium  
 "exprimi, descriptio Creatoris Elohim Gen. i. et alibi  
 "sæpiùs, in Scripturis tradita ostendit." "Philologiæ  
 "Sacrae;" Glassii. Ed. 1694. p. 287. Confer. p. 630.

"Not only Castell, but many other eminently learn-  
 "ed Writers, have asserted that the name 'Aleim'  
 "denotes the Trinity of Persons, as 'Jehovah' does  
 "the Unity of Essence." Parkhurst, in p. 151. of his  
 "Work quoted above, on "The Divinity and Pre-exist-  
 "ence of OUR LORD and SAVIOUR."

Ibid. "thirty times."] Allix's "Judgment of the  
 "Jewish Church against the Unitarians," p. 116. ed.  
 1699. See also, p. 119.

Ibid. "Decalogue."] "That the plural word is  
 "used with the design of intimating a plurality in the

“ Godhead, in some respect or other, it is strange that  
 “ any one should doubt, who has observed, that it is  
 “ used in places, in which if there be in truth no plura-  
 “ lity in the Godhead, the inspired Writers must have  
 “ been determined, by the principles of their religion,  
 “ studiously to avoid the use of a plural ; especially as  
 “ they had singulars at command. The plural is used  
 “ in that very precept, which prohibits the worship of  
 “ any God but one. ‘ I Jehovah am thy Gods, that  
 “ brought thee out of the land of Egypt, out of the  
 “ house of bondage.’ — ‘ Be not unto thee other Gods  
 “ beside me :’ and in every subsequent part of the  
 “ Decalogue, where God is mentioned, the plural word  
 “ is introduced. In the second commandment, ‘ For  
 “ I Jehovah am thy Gods.’ In the third, ‘ Take  
 “ not the name of Jehovah thy Gods in vain.’ In the  
 “ fourth, ‘ The Sabbath of Jehovah thy Gods.’ In  
 “ the fifth, ‘ The land which Jehovah thy Gods is  
 “ giving thee.’” See p. 20. *Animadversions on Dr.*  
*Geddes’s Critical Remarks on the Holy Scriptures,*  
*printed by Wilkes and Taylor, 1803. The Author*  
*was Bishop Horsley.*

*Ibid.* “ repetition.”] “ Hear, O Israel (saith Moses),  
 “ Jehovah our God is one Jehovah.” Deut. vi. 4. as  
 translated by the late good and learned Dr. Randolph,  
 in p. 131. Vol. II. “ A View of our Blessed Saviour’s  
 “ Ministry.” The same passage, however, is trans-  
 lated by Dr. Randolph thus also ; “ Jehovah our Gods  
 “ is one Jehovah.” This (adds Dr. R.), if “ he did not  
 “ hereby design to denote a Plurality of Persons in the  
 “ Godhead, should seem to be a strange form of ex-  
 “ pression.” P. 7. “ Vindication of the Worship of the  
 “ Son and of the Holy Ghost,” Ed. 1775. “ Let  
 “ those, who have any doubt whether Elohim when  
 “ meaning the true God, Jehovah, is plural or not,

“consult the following passages, where they will find  
 “it joined with Adjectives, Pronouns, and Verbs  
 “plural.” P. 22. Ed. 1792. Hebrew and English  
 Lexicon, by Parkhurst, who refers to twenty-five texts,  
 in the Old Testament, on this occasion. The same  
 expositor thus explains JEHOVAH — “the peculiar and  
 “incommunicable name of the Divine Essence (see  
 “Is. xliii. 8. Hos. xii. 4, 5.) subsisting in a Plurality,  
 “*i. e.* Trinity of Persons.” See Deut. vi. 4. xxviii. 58.  
 Lexicon, p. 173.

No. XXVII. “Holy Gods.”] Allix’s “Judgment  
 “of the Jewish Church,” p. 118.

Ibid. “thy Creators.”] Allix, p. 118. Kidder’s  
 “Demonstration of the Messias.” Part III. p. 82.

Ibid. “the Holies.”] Dr. Randolph’s “Prælectiones  
 Theologicæ,” Præl. I. p. 347. Vol. II. “View of  
 our Blessed Saviour’s Ministry.”

No. XXVIII. “ancient and general.”] “Ridley’s  
 “Eight Sermons on the Divinity and Operations of  
 “the Holy Ghost.” p. 52. Ed. 1742.

“This doctrine was neither the invention of Pytha-  
 “goras, nor Plato, nor any other philosopher in the  
 “ancient world; but a **SUBLIME MYSTERIOUS**  
 “**TRUTH**, one of those stupendous arcana of the in-  
 “visible World, which through the condescending  
 “goodness of Divine Providence, was revealed to the  
 “ancient Patriarchs of the faithful line of **SHEM**; by  
 “them propagated to their Hebrew Posterity; and  
 “through that Posterity, during their various mi-  
 “grations and dispersion over the East, diffused  
 “through the Gentile Nations among which they so-  
 “journd.” Indian Antiquities, by Thomas Maurice;  
 Vol. IV. p. 426. Ed. 1794.

“If we extend our eye through the remote region of  
 “Antiquity, we shall find this very doctrine (*i. e.* of



“ the 'Trinity) which the primitive Christians are said  
 “ to have borrowed from the Platonic School, univer-  
 “ sally and immemorially flourishing in all those  
 “ Countries, where History and Tradition have united  
 “ to fix those virtuous Ancestors of the human race,  
 “ who for their distinguished attainments in piety, were  
 “ admitted to a familiar intercourse with JEHOVAH  
 “ and the Angels.” Ibid. p. 430.

Ibid. “ that Moses applies to the Deity a term of  
 “ Plurality ;”] As PORCHET, in his “ Victoria ad-  
 “ versus Judæos,” professedly copied the “ Pugio Fidei”  
 of RAYMOND MARTIN : so GALATIN, without any ac-  
 knowledgment, copied the “ Victoria adversus Judæos”  
 of PORCHET. In such concealment Galatin was very  
 culpable. His plagiarism however does not weaken  
 the force of arguments, used not by himself only, but  
 also by the two preceding Writers, Porchet and Ray-  
 mond Martin.

In confirmation of our general doctrine, and more  
 particularly with the view of illustrating Sections XXVI.  
 XXVII. XXVIII. Extracts from the Work of Gala-  
 tin, entitled “ De Arcanis Catholicæ Fidei,” shall now  
 be introduced. They will be quoted from the Folio  
 Edition, published at Frankfort in 1612.

The sentiments are expressed in the form of Dia-  
 logue. The Interlocutors are, Galatin, Capnio, Hogo-  
 stratus. The latter occasionally suggests difficulties.  
 They are solved by Galatin.

Lib. 2. Cap. 1.

“ Unum quidem esse Deum, substantiæ ac naturæ  
 “ simplicitate, Christiana credit Religio. Tres verò  
 “ Personas, quæ sunt Pater, et Filius, et Spiritus  
 “ Sanctus ; quarum proprietates sunt Paternitas, Gene-  
 “ ratio, atque Processio : non Essentiâ, neque Naturâ  
 “ Tres, sed mere Unum esse, confitetur. Deus igitur

“ in Personis quidem Trinus est ; in Essentià verò  
 “ Unus.” P. 39. Column. 1. litter. B.

In accounting for the error of the modern Jews, the Author says. “ Ratio igitur super quam hujusce erroris  
 “ jaciunt (*i. e.* Judæi juniores) fundamentum, ea potis-  
 “ sima est, quod malè intelligant, ac falsò exponant illud  
 “ Deuter. vi. cap. scriptum יהוה אלהינו יהוה אחד  
 “ שמע ישראל. Hoc est, ‘ Audi Israel, Deus, Deus  
 “ noster, Deus Unus est.’ Quæ licèt verba ex se clara  
 “ sint, ob dictionem tamen ‘ Unus,’ quæ ibi ponitur,  
 “ Judæi nostri sæculi mentis cæcitate perculsi, *inde*  
 “ potissimùm erroris causam sumunt, ut Divinæ Trini-  
 “ tatis mysterium negent, *unde* maxime ipsius notionem  
 “ nancisci deberent. Ex hoc enim ita Deum unum  
 “ esse putant, ut ab eo Personarum pluralitatem omninò  
 “ excludant.”

Here, one of the Interlocutors named Hogostratus, interrupts Galatin by remarking, “ Hæc quidem verba,  
 “ secùs quàm Tu transtuleris, Textus Noster habet.  
 “ Sic enim dicit ; ‘ Audi Israel, Dominus Deus tuus,  
 “ Deus Unus est.”

Galatin replies : “ Fateor equidem ita esse. Sic  
 “ enim et Græcus, quem noster in omnibus penè sequi-  
 “ tur, textus habet. Ait enim sic, Ακουε Ισραηλ,  
 “ Κυριος ο Θεος σου Κυριος εις εστω. Sed clarum pro-  
 “ fectò est, Hebraicum Textum longè melius, quàm  
 “ Noster, sive Græcus, sive Latinus exprimat, contra  
 “ Hebræos ipsos veritatem exprimere. Ratio autem,  
 “ quare ubi nostra tam Græca quàm Latina Editio, hoc  
 “ in loco ‘ Dominus’ habet, (‘ Deus’ ego traduxi) ea  
 “ quidem est, quòd ibidem Hebraicus Textus habet  
 “ יהוה quod est nomen Dei illud tetragrammaton, quod  
 “ Deum non per Effectum, sed per Essentiam designat.  
 “ Sed quoniam Divina Essentia, secundùm ‘ Proprium  
 “ ejus Esse,’ mente nullatenus excogitari potest, ideircò

“ apud Judæos nefas esse censetur, nomen ipsum ore  
 “ pronunciari, uti literæ ipsæ sonant, ex quibus  
 “ componitur. Quare, ubicunque hoc nomen compe-  
 “ riunt, illud haudquaquàm proferre audent, sed loco  
 “ ejus hoc nomen *אֲדֹנָי Adonai* proferunt, quod idem  
 “ est quod ‘ Dominus : ’ literæ verò ipsius nominis non  
 “ ‘ Dominum, ’ sed ‘ Deum per Essentiam ’ significant.  
 “ Autor igitur, tàm Græcæ, quàm Latinae Editionis,  
 “ Nomen ipsum juxta prolationis significatum transtulit,  
 “ scripturæ verò significatum, quod potius est, omisit.  
 “ Ego autem, cui vel maximè cordi est, veritatem quam  
 “ Judæi negant, per eorum scripturas patefacere, illud  
 “ secundùm proprium ejus significatum traduxi, ut  
 “ Deum Trinum et Unum in supradictis verbis designari  
 “ clariùs ostenderem.” P. 39, 40, 41. B. C. D.

“ Quocircà ita quoque eos concedere necesse est,  
 “ ipsam Divinitatem (etsi Una tantùm Numero existat)  
 “ totam simul in pluribus esse posse Personis. —  
 “ Ubicunque in sacris Veteris Instrumenti literis,  
 “ Unius Dei essentia insinuat, sempèr ferè ibidem et  
 “ Trium Personarum Pluralitas innuitur. Et è contra,  
 “ quocunque in loco Personarum Trinitas exprimitur,  
 “ sempèr penè eodem quoque in loco et Divinae Sub-  
 “ stantiæ Unitas explicatur ; ne aut propter singularis  
 “ Dei Unitatem, Personarum Trinitas a Divinâ Naturâ  
 “ excludatur ; aut propter Personarum Trinitatem,  
 “ plures Dii esse credantur.” P. 44. A. B. C.

In the same page, Galatin quotes and translates a passage from Gregory Nazianzen :

*Εἷς ἐστιν ὁ Θεός, ὁ Πατήρ, ἐξ οὗτα πάντα, καὶ ὁ Υἱός, δι’ οὗ τα πάντα, καὶ τὸ Πνεῦμα τὸ Ἅγιον, ἐν ᾧ τα πάντα. Αὗται γὰρ αἱ προθεσεῖς, τὸ ἐξ οὗ, καὶ δι’ οὗ, καὶ ἐν ᾧ, οὐ μὲν τὴν φύσιν τεμνοῦσιν, ἀλλὰ τὰς τῆς μίας καὶ ἀσυγχοῦτος φύσεως ἰδιότητας χαρακτηρίζουσιν. Hoc est, “ Unus Deus est ; Pater, a quo omnia ; et Filius, per*

“quem omnia; et Spiritus Sanctus, in quo omnia.  
 “Hæ enim propositiones a quo, per quem, et in quo,  
 “non naturam quidem dividunt, sed Unius atque in-  
 “confusæ Naturæ proprietates characterizant.” P.44. G.

“אלהים *Elohim* (ut ipse nôsti) plurale est nomen,  
 “et id, quod ‘Dii’ apud nos, significat. Cujus sin-  
 “gulare est אל *El*, id est, ‘Deus;’ vel potiùs אלה *Eloah*,  
 “quod etiam idem est quod Deus. Hoc igitur  
 “nomen אלהים *Elohim*, etsi pluralitatem designet, cum  
 “verbo tamen singularis numeri jungi solet, quoties  
 “in Scripturâ Sacrà pro Deo Vero accipitur: ut est  
 “illud in Libri Geneseos principio השמים ואת הארץ  
 “בראשית ברא אלהים את; hoc est, ‘In principio  
 “creavit “Dii” cælum et terram.’ Ubi igitur nostra, tam  
 “Græca, quàm Latina, Editio ‘Deus’ habet, Hebraica  
 “Veritas ‘Dii’ dicit. Quod quidem absque grandi mysterio  
 “factum non est. Quia enim juxta D. Augustini senten-  
 “tiam, Opera Trinitatis indivisa sunt ad extra, idcirco  
 “Moses ille magnus, ad insinuandum omnes Tres Personas  
 “Divinas, Patrem, Filium, et Spiritum Sanctum simul  
 “ad Mundi Creationem concurrisse, אלהים *Elohim*  
 “i. e. ‘Dii’ in plurali dixit; et non אלה *Eloah* sive  
 “אל *El* i. e. ‘Deus’ in singulari: ad ostendendum  
 “autem Tres illas Personas Essentialitèr non distingui,  
 “sed Idem omnino esse, hoc est, Unum Deum esse et  
 “Non Tres Deos, ברא *bara* i. e. *Creavit* in singulari  
 “dixit, et non בראו *bareu* i. e. *Creaverunt* in plurali.  
 “Constat igitur per nomen אלהים, ‘*Elohim*’ cum  
 “verbo singularis numeri junctum, et Personarum Tri-  
 “nitatem et Essentiæ Divinæ Unitatem designari.”  
 “P. 70. A. B. C. D.

“In primo Capite Genes. scribitur, ויאמר אלהים  
 “נעשה אדם בצלמנו כדמותנו id est, ‘Et dixit  
 “אלהים *Elohim* i. e. “Dii,” Faciamus hominem ad  
 “imaginem nostram,’ tanquam similitudinem nostram.



“ Si igitur hoc in loco אֱלֹהִים *Elohim* singulariter  
 “ teneretur, non ‘Faciamus,’ sed ‘Faciam’ dixisset.  
 “ Neque ad imaginem ‘nostram,’ tanquam similitudi-  
 “ nem nostram; sed ad imaginem ‘meam,’ tanquam  
 “ similitudinem meam, protulisset. Dixit autem, ‘ad  
 “ imaginem nostram,’ tanquam similitudinem nostram,  
 “ et non ‘ad imagines nostras,’ tanquam similitudines  
 “ nostras, ut Personarum identitatem, ac Divinæ Es-  
 “ sentię Unitatem indicaret. Nam etsi Tres Divinæ  
 “ Hypostases personalitèr ab invicem distinguantur,  
 “ cùm alia sit Persona Patris, alia Filii, alia Spiritus  
 “ Sancti; Essentialitèr tamen non distinguuntur, sed  
 “ Idem omnino sunt. Cum igitur nomen hoc אֱלֹהִים  
 “ *Elohim* pro Deo vero hic accipiatur, atque cum  
 “ verbo ‘Faciamus’ (quod pluralitèr profertur) conjun-  
 “ gatur, clarum profectò est, illud hìc pro Deo vero  
 “ sumtum, non singularitèr sed pluralitèr, ad plurali-  
 “ tatem Divinarum Personarum insinuandam teneri.”  
 “ P. 72. E. F. G.

“ Quemadmodum nomen אֱלֹהִים ‘*Elohim*’ plura-  
 “ litatem importat, ita quoque אֲדֹנָי *Adonai* plurale  
 “ est nomen. Nam ab hoc nomine אֲדֹנָי *Adon*, quod  
 “ singulare est, et id quod ‘Dominus’ significat; fit  
 “ hoc plurale אֲדֹנִים *Adonim*, quod idem est quod  
 “ Domini:’ a nomine autem singulari אֲדֹנָי *Adon*, fit  
 “ אֲדֹנָי *Adoni*, quod ‘Dominus meus’ interpretatur  
 “ (i. e. interpretatione redditur:) a plurali autem  
 “ אֲדֹנִים *Adonim*, fit אֲדֹנָי *Adonai*, quod divinum  
 “ est nomen, et propriè idem, quod ‘Domini Mei’ sig-  
 “ nificat. Ideirco igitur prisci illi Patres, a Mose  
 “ edocti, ‘Deum,’ ‘Dominos’ in plurali numero nun-  
 “ cupari sanxerunt, ut ex hoc palàm ostenderetur Uni-  
 “ versale rerum Dominium Tribus Divinis Personis  
 “ commune esse. Nam Dominus est Pater, Dominus  
 “ Filius, Dominus Spiritus Sanctus. Ut autem in-

“ nueretur, Patrem, Filium, et Spiritum Sanctum non  
 “ Tres Dominos esse, sed Unum Dominum, decretum  
 “ fuit, ut nomen ipsum אֲדֹנָי *Adonai*, etsi plurale sit,  
 “ nonnisi cum verbo singularis numeri, vel cum nomine  
 “ Adjectivo itidem singularis Numeri, conjungeretur.”  
 P. 91. C. D. E.

No. XXIX. “ may be traced a resemblance”] See  
 a Work entitled “ The Connection between the Sacred  
 “ Writings and the Literature of Jewish and Heathen  
 “ Authors,” Ed. 2. in 1819, by Robert Gray, D. D.  
 Although the Illustrations are not always apposite, yet  
 the Work is learned and interesting. Biblical Students  
 are much indebted to the same Author for an exceed-  
 ingly useful initiatory book, “ A Key to the Old  
 “ Testament.” See also, “ Analysis of Ancient My-  
 “ thology,” by Jacob Bryant ; and particularly, “ The  
 “ Court of the Gentiles,” by Theophilus Gale, in  
 Three Volumes, replete with erudition ; printed in  
 1669.

Ibid. “ a resemblance between them.”] Grotius De  
 “ Veritate Religionis Christianæ,” Lib. I. 16.

No. XXX. “ Ridley.”] “ Eight Discourses,” p. 79.

Ibid. “ Ονομαστικον.”] Julii Pollucis, Lib. I. C. i.  
 S. 1.

Ibid. “ το Κρειττον.”] Æliani Var. Hist. L. III.  
 C. i. Vol. I. p. 197. Ed. Gronovii.

No. XXXI. “ the opening of St. John’s Gospel.”]  
 “ As we read, Gen. i. 1., that God — Elohim — cre-  
 “ ated the heaven and the earth, so we are taught by  
 “ St. John, that ‘ the Word was God,’ and that ‘ all  
 “ things were made by Him.’” P. 7. Dr. Randolph’s  
 “ Vindication,” &c. cited above.

Ibid. “ closest connexion.”] See “ Eight Dis-  
 “ courses,” by Rev. Charles Daubeny ; now Arch-  
 deacon of Salisbury.

No. XXXII. "Grotius.]" De Veritate Religionis Christianæ, L. V. 21.

Ibid. "as by David, Isaiah, and others.]" "David  
 "in primis audiant, Psalmo, juxta Hebraicam Verita-  
 "tem Quadragesimo Quinto, ita de Messia loquentem ;  
 "כסאך אלהים עולם ועד שבט מִיִּשְׂרָאֵל שבט מלכותך  
 "אהבת צדק ותשנא רשע על כן משחק אלהים אלהיך  
 "שמן ששון מהברך : id est, 'Thronus tuus, Deus,  
 "perpetuus et æternus ; sceptrum æquitatis, sceptrum  
 "regni tui : dilexisti justitiam, et odisti impietatem,  
 "propterea unxit Te Deus, Deus tuus, oleo exultationis  
 "præ particibus tuis.' Cùm enim ait, 'Thronus tuus,  
 "Deus, perpetuus et æternus, sceptrum æquitatis scep-  
 "trum Regni tui ; Eum profectò, quem alloquitur,  
 "Deum esse clarè innuit, quare et ejus Divinitatem  
 "palàm fatetur." Galatin. p. 110. A. D.

By convincing arguments and with clear exposition, Bishop Horsley has proved the whole of the Forty-fifth Psalm to be applicable only to Christ, as Messiah and as Divine in Nature. These prefatory words introduce remarks on verses 6. and 7.

"The Psalmist, in the two next verses, the sixth and  
 "seventh, exhibits the King seated on the throne of  
 "his mediatorial kingdom, and governing with perfect  
 "justice. He addresses Him as God, whose throne is  
 "everlasting and sceptre straight ; as a Monarch,  
 "whose heart is set upon righteousness, whose anti-  
 "pathy is wickedness." Bishop Horsley's Sermons,—  
 "Vol. I. § 6. p. 120.

#### CAPNIO.

"Quùm Esaias Messiam 'Emmanuel' vocandum  
 "dixerit (sic enim septimo capite, ver. 14. ait) הנה  
 "העלמה הרה ויולדת בן וקראת שמו עמנואל hoc est,  
 "Ecce virgo concipiet et pariet Filium, et vocabit

“ ipsa nomen ejus Emmanuel ;’ dic obsecro quâ ratione  
 “ nomen hoc ipsi Messiae conveniat.”

GALATIN.

“ ‘ Emmanuel’ (ut optimè nôsti) ‘ Nobiscum Deus,’  
 “ Latine interpretatur (i. e. interpretatione redditur).  
 “ Ipsa igitur beatissima Virgo, ab Angelo Gabriele  
 “ præmonita, et instructa, Messiam ipsum Emmanuelem  
 “ Vocatura extat, ut ex hoc divinæ atque humanæ na-  
 “ turæ in unâ Messiae personâ conjunctio atque unio  
 “ apertè demonstraretur. Messias quippe Deus et  
 “ homo futurus erat. Quare ipsi soli nomen hoc Em-  
 “ manuel, quod ‘ Nobiscum Deus’ Latine sonat, meritò  
 “ convenit.” Galatin. p. 147. C. D.

CAPNIO.

“ Hic vellem probares, Messiam nomine Dei (tetra-  
 “ grammaton) per quod ipsa Divina Essentia designatur,  
 “ vocandum fuisse.”

GALATIN.

“ Ad hoc igitur probandum, primo Jeremiæ afferam  
 “ verba, sic vigesimo tertio Capite (ver. 5, 6.) dicentis  
 “ הנה ימים באים נאם יהוה והקימותי לדוד  
 “ צמח צדיק ומלך מלך והשכיל ועשה משפט וצדקה  
 “ בארץ: בימי תושע יהודה וישראל ישבון לבמה:  
 “ וזה שמו אשר יקראו יהודה צדקנו hoc est, ‘ Ecce dies  
 “ venient, dicit Deus, et suscitabo David germen jus-  
 “ tum: et regnabit Rex, et intelliget, et faciet judi-  
 “ cium, et justitiam in terrâ. In diebus ejus salvabitur  
 “ Juda, et Israel habitabit ad fiduciam. Et hoc est  
 “ nomen ejus, quo vocabunt eum, Deus (tetragram-  
 “ maton) Justus Noster.’ Hanc prophetiam de Messiâ  
 “ intelligi, Judæi negare non possunt: tùm, quia Tal-  
 “ mudistæ ipsum de Messiâ exponunt; tùm, etiam  
 “ propter Chaldaicam translationem, quæ patentèr de  
 “ Messiâ loquitur.” Galatin. p. 126. A. B. C.

“ Nec Moses, nec Israel, vocati sunt hoc nomine Dei



“(tetragrammaton) quo solus Deus ac Messias duntaxat vocati sunt : nec aliquis usquàm invenitur, sub eâ formâ hoc nomine vocatus, quâ Deus ipse et Messias vocantur, sed alio quodam nomine quod אלהים *Elohim* dicitur, quodque non modò ad Mosem, et ad cæteros Israelitas, sed etiam ad Angelos, imò et ad dæmones, et ad idola sæpenumero extensum reperitur ; ut est illud Psal. xcvi. ver. 5. כל אלהי העמים אלהים hoc est, ‘Omnes *Elohe*, id est “Dii,” populorum dæmonia, vel idola.’ Legitur quoque in Genes. cap. xxxv. (ver. 2.) ‘Jacob domui suæ et omnibus, qui cum eo erant, dixisse, Auferte אלהי *Elohe*, id est, Deos alienos, qui sunt in medio vestri.” Ibid. p. 129. D. E.

“Ex dictis clarissimè constat, quòd non obstantibus Judæorum recentiorum calumniis, nihil præter Deum ipsum et Messiam, nomine Dei (tetragrammaton) vocatum inveniri. Ex quo Messiam ipsum Deum esse manifestè patet, cùm hujusmodi nomen soli Deo conveniat. Hinc neque mirum est, si Messiam ipsum ‘Nomen Dei’ (tetragrammaton) esse, nonnunquam sacræ Literæ enunciant.” Ibid. p. 133. B. C.

No. XXXIV. “that they were true.”] Grotius, Lib. II. 6. “The Truth of the Gospel History,” by Macknight, pp. 180. 410.

No. XXXVII. “applied to each of the Three Objects.”] “The whole force and importance of the expression (i. e. into the name of The Father, Son, and Holy Ghost) does in the same extent belong to Father, Son, and Holy Ghost. The *Power* and *Authority* here received, is derived from all Three : They are all to be *acknowledged as Authors of our Salvation* ; all *infallible*, and to be *believed* in what they teach ; have all the same title to our *Submis-*

“ *sion* and *Obedience*, and are joint Parties in that Covenant we make in Baptism.

“ The inference from hence is very plain and easy :  
 “ That if *any one* of these Terms signify *God*, they  
 “ must all Three signify God ; and if all Three signify  
 “ God, they must all Three signify *One and the same*  
 “ *God* ; for *God is but One*. Now that the *One*  
 “ *Supreme God*, the Lord and Maker of all things, is  
 “ here meant by the Word *Father*, is a thing not ques-  
 “ tioned : and therefore *Son*, and *Holy Ghost*, are  
 “ Terms expressive of the same *Divine Nature*,”  
 Bishop Gastrell’s “ Considerations on the Trinity ;”  
 p. 119. in Vol. III. of the “ Enchiridion Theologicum,”  
 Ed. 1792.

No. XL. “ holden by the Pharisees.”] Acts, xxiii.  
 8. xxiv. 15. See Biscoe’s “ History of the Acts Con-  
 “ firmed,” and the references he makes in Vol. I. p. 95.  
 Ed. 1742. “ It is certain, that in our Saviour’s time  
 “ the Pharisees, with the generality of the people, be-  
 “ lieved the resurrection of the dead, though they had  
 “ wrong notions of it.” P. 315. Vol. VII. of Sermons  
 by Dr. Jortin, Ed. 1762. To the Sermons is added a  
 Dissertation on “ The Doctrine of a Future State as it  
 “ may be collected from the Old Testament.” This  
 was written, not indeed avowedly, but yet most pro-  
 bably, in confutation of the paradox in Warburton’s  
 “ Divine Legation.” The Bishop was superior in  
 Genius ; but Dr. Jortin in Erudition and in Argument.  
 The Sermons of the latter sometimes betray a careles-  
 ness in point of style ; upon the whole, however, he  
 treats Moral Subjects with copiousness, perspicuity, and  
 energy. His beautiful “ Discourses concerning the  
 “ Truth of the Christian Religion” shew learning ;  
 clearness of thought and expression ; and evident marks  
 that they are the transcripts of a sincere, upright, and

candid Mind. — It is much to be lamented, that mistaken regard for the Name of Jortin should, not long since, have occasioned the publication of what He did not send into the World, the crude misconceptions and hasty remarks of his Early Years.

Ibid. “for some ages after.”] Allix, p. 173. In the Second Edition, p. 140. Ridley, p. 86.

No. XLIV. “Son of God.”] Allix, Chapter xvii.

Ibid. “blasphemy.”] St. Matt. xxvi. 63—65. St. John, x. 33. See “The Divinity of Christ proved “from his own Declarations attested and interpreted by “his Living Witnesses, the Jews;” in a Sermon, preached in the Year 1790, by the Rev. Thomas Burgess: to whom, in his rich and valuable treasure of Ante-Nicene Writings, Dr. Routh thus alludes; “Thomas Burgessius, Vir etiam apud exteras gentes Eruptionis laude insignis; nunc Episcopus Menevensis dignissimus.” (Vol. I. p. 139.) That Bishop’s exertions in support of the Right Faith have been unwearied. The oppugners of OUR LORD’S Divinity have found in him not only a strenuous, but also a victorious advocate of that so very essential and indispensable an Article among the Doctrines of true and uncorrupted Christianity. In p. lxxix. of his Preface to “Tracts” reprinted, the Bishop resumes the main Argument of the Sermon: “On more than one occasion the Jews were “going to stone Him for calling himself the Son of “God, alleging that in doing so He made himself “God, and equal with God. When He was accused “before Pilate, and charged with blasphemy, the Jews, “urging the Governor to crucify him, said, ‘We have “a Law, and by that Law he ought to die, because he “made himself the Son of God.’” (St. John, xix. 7.)

For a full and able discussion of this topic, see “An “Illustration of the method of Explaining the New

“ Testament by the Early Opinions of Jews and Christians concerning Christ ;” by W. Wilson, B. D. in 1797. This Author is equally successful as Horsley, in confuting Priestley on that point. To the present purpose the following passages are applicable. “ To express the Whole Argument in few words : Jesus Christ was condemned to death by the Jewish Law for acknowledging himself the Son of God : the phrase ‘ Son of God ’ admits, and merely admits of several different acceptations : the declaration must have been thought innocent in the eye of the Law, in any of these significations, except One : in that, it was liable to be accounted a Capital Crime : it might be thought a breach of the First Commandment : in that sense it must therefore have been understood by the Jews.” P. 30.

“ It was for simply professing to be the ‘ Son of God,’ *i. e.* (as the Jews themselves, on another occasion, interpreted this expression,) for making himself God, that he suffered.” Ibid. p. 31.

No. XLV. “ Before Abraham was, I am.”] St. John, viii. 58.

“ Ex textûs visceribus evidentè conspicitur, Christum de tempore præterito loqui ; nempè quòd Abrahami existentiam antecellit, et quo Abraham adhuc futurus erat : et tamen quòd eodem tempore ipse (Jesus) extiterit, affirmare.” Philologiæ Sacræ — Glassii, p. 429. Ed. 1694.

Δια τι ὁ μὴ εἶπε, πρὶν Ἀβραὰμ γενεσθαι Ἐγὼ ἩΜΗΝ, ἀλλ’ Ἐγὼ Εἰμι ; ὥσπερ ὁ Πατήρ αὐτοῦ ταυτὴ κεκρηται τῇ λέξει τῇ Εἰμι, οὕτω καὶ αὐτός· τοῦ διηγεῖσθαι γὰρ εἶναι σημαντικὴ αὐτῇ παντός ἀπηλλαγμένη χρόνου. “ Why did he not say, Before Abraham was born I was ; but I AM ? As his Father used this same expression, *viz.* I AM, so He also did. For this expres-



“ sion limited by no time imports Perpetual Existence.”

Chrysostom's Hom. on St. John, viii. 59.

Ibid. “ I came.”] St. John, xvi. 28.

Ibid. “ glorify.”] St. John, xvii. 5.

Ibid. “ I speak.”] St. John, viii. 38.

Ibid. “ All power.”] St. Matt. xxviii. 18.

Ibid. “ I adjure.”] St. Matt. xxvi. 63.

Ibid. “ of the Blessed.”] St. Mark, xiv. 61, 62.

No. XLVIII. “ appellation of *Λογος*.”] Allix, Ch. xii. Kidder, Part III. Ch. v.

Ibid. “ and was God.”] The profession of Griesbach is so very strong and so very remarkable, that it demands insertion in this place.

“ Ut iniquas suspiciones omnes, quantum in me est, amoliar, et hominibus malevolis calumniandi ansam præripiam, primum *publice profiteor atque Deum testor*, neutiquam me de veritate istius dogmatis dubitare. Atque sunt profecto *tam multa et luculenta argumenta et Scripturæ loca*, quibus vera Deitas Christo vindicatur, ut ego quidem intelligere vix possem, quomodo, concessâ Scripturæ sacræ divinâ auctoritate, et admissis justis interpretandi regulis, dogma hoc in dubium vocari possit. In primis locus ille Joann. i. 1, 2, 3. *tam perspicuus est atque omnibus exceptionibus major, ut neque interpretum neque Criticorum audacibus conatibus unquam everti atque veritatis defensoribus eripi possit.*”

See “ Remarks upon the Systematical Classification,” &c.—by Dr. Richard Lawrence; who in P. 3. of that Work quotes the above-cited passage from Griesbach's “ Preface to the Apostolical Writings, published in 1775.”

No. LII. “ St. Stephen meant actually to pray unto Christ.”] “ St. Stephen's dying recommendation of his Soul to THE LORD JESUS, so similar in its

“import to our Saviour’s recommendation of his to  
 “THE FATHER, and so closely accompanied with  
 “that act of more than human generosity in both, the  
 “prayer of intercession for their murderers, then in the  
 “very deed of murder; carries the worship of our  
 “Saviour, to the highest point possible of Christian  
 “Antiquity.” P. 269. of “The Origin of Arianism  
 “Disclosed;” by John Whitaker, D.D.

No. LIV. “were denied.”] With the division of  
 the Books in the New Testament into *Ὁμολογούμενα*,  
 and *Ἀντιλεγόμενα*, made by Eusebius, every student in  
 Divinity is acquainted. See also Grotius de Verit.  
 Rel. Chr. iii. 3. and, “Illustrations of the Truth of the  
 “Christian Religion,” by Edward Maltby, p. 32, sqq.  
 Ed. 1802, where the discriminating marks which dis-  
 tinguish the Genuine from the Spurious Gospels are  
 pointed out with much learning and ingenuity.

No. LV. “in the four first Centuries.”] See “A  
 “New and Full Method of settling the Canonical  
 “Authority of the New Testament,” by Rev. Jeremiah  
 Jones. Vol. I. pp. 42. 62. Ed. 1798.

No. LIX. “says Michaelis.”] Michaelis’s “Intro-  
 “ductory Lectures to the sacred Books of the New  
 “Testament;” translated by Butler, afterwards Bishop  
 of Hereford, in 1761.

Ibid. “an Interpretation of Scripture.”] To the  
 learned, accurate, and diligent Editor of Milton, Spen-  
 ser, and Johnson’s Dictionary, the Nation is indebted  
 for an able and satisfactory Work, entitled “A Vindi-  
 “cation of our Authorized Translation and Translators  
 “of the Bible,” by Rev. H. I. Todd. The Reader is  
 referred particularly to the paragraphs between p. 73.  
 and 83., among which is one from Mr. John William  
 Whittaker’s “Historical and Critical Enquiry into the  
 “Interpretation of the Hebrew Scriptures.” The very

laudable objects of Mr. W. are to assert the merits of our Authorized Translation, and to prove a Mr. Bellamy not competent for giving a new and improved Version of the Bible. Mr. W. has been completely successful.

Sect. iv. of Chapter 1. in the "Historical Enquiry," concludes with these sensible and judicious remarks; "Actual errors and obsolete words might be removed, without attempting any alteration in the tone and character of the language. The great number of Hebraisms in the English Bible have had a powerful effect upon our language, more particularly observable in our national poetry. Were any general change contemplated in the style of composition, all wise men would predict that such a scheme of revision would prove abortive. One lamentable consequence may be readily foreseen, should the simple and majestic solemnity, which now characterizes it, be dismissed to make room for what are termed modern refinements, for rounded periods, poised sentences, and antithetical phrases: a deplorable change for the worse would soon be perceptible both in the spoken and the written English." p. 113, 114.

No. LX. "Erasmus, or Crellius." See Mill's Note on Rom. ix. 5. Wolfii "Curæ Philologicæ," on the same passage. Michaelis in Butler's Translation; p. 64. The same Professor's "Introduction to the New Testament," translated by Marsh. Vol. II. pp. 387. 417. 471.

No. LXI. "a well authenticated reading." The same reading occurs in Chrysostom's Discourse on the Holy Trinity. *Και παλιν· ἐξ ὧν ὁ Χριστός το κατὰ σάρκα, ὁ ὢν ἐπὶ παντῶν Θεὸς εὐλογητός εἰς τοὺς αἰῶνας.* Letter D. p. 202. Vol. 6. Ed. Paris, 1624. It is found also in the Epistle sent to Paul of Samosata, by the

Bishops who constituted the Council of Antioch, and who were prior to Chrysostom by a Century. Και παρα τῷ Αποστολῷ· Εξ ὧν ὁ Χριστος, το κατα σαρκα· ὁ ὧν ἐπὶ παντων Θεος ευλογητος εἰς τοὺς αἰωνας. αμην. Dr. Routh's "Reliquiæ Sacræ." Vol. 2. p. 467.

No. LXII. "Rennell, p. 97. Animadversions.]" The full Title is, "Animadversions on the Unitarian "Translation, or Improved Version of the New "Testament," by a Student in Divinity. The merits of this Work will justify mention of the Author's name. We are indebted for it to Rev. Mr. Thomas Rennell, who at an early age was adequate to the Duties, and was deservedly collated to the Vicarage of Kensington.

No. LXIV. "closest Reasoner.]" Sherlock, Vol. IV. Disc. i. p. 42. Edit. 1764.

No. LXVI. "he will receive.]" "Such a Body as "Christ now hath, since his resurrection, (which is a "heavenly body, such a Body also *shall* Believers, who "are heavenly, have in the resurrection." Poole's Annotations, 1 Cor. xv. 48.

"Christus, qui nos regenuit, nobis corpus *dabit* suo "simile." Synopsis.

Ibid. "had his origin from heaven.]" In 1 Cor. xv. "48. et 49. 'Ο επουρανιος Christus dicitur, quatenus e "Cœlo in hanc Terram venit, seu Divinam Originem "habet." Schleusner, under the word επουρανιος.

No. LXVII. "I besought the Lord thrice.]" "If "it be asked, who is meant by 'The Lord?' it seems "most probable from the context, that it was not God "the Father, but Jesus Christ."

"St. Paul being under much uneasiness on account "of this thorn in the flesh, and remembering that "Christ himself before his sufferings prayed earnestly "to his Father three times, that the cup might pass "from him, followed the example, and besought Jesus



“ Christ with great earnestness, that he might be relieved from this disorder.”

“ Schlictingius, and other Socinians, allow that this “ is a prayer directed to Jesus Christ.” P. 218—220. Vol. IV. of Jortin’s Sermons, Ed. 1771.

Ibid. “ Unquestionably, the words *ὅς εμφανερωθη*, “ &c.”] In the lines,

——— Qui non moderabitur iræ,

Infectum volet esse, dolor quod suaserit et mens.

Hor. I. Ep. 2. 59.

Qui cupiet, metuet quoque —

Ibid. 16. 65.

“ Ille” is understood before “ volet,” and “ metuet.” So in *ὅς εμφανερωθη* — *ανεληφθη* is understood *ούτος*, or *εκεινος*.

*Ούτος* is sometimes inserted, and sometimes omitted in the clause which *ὅς* precedes. Examples of each usage shall be given.

1. ‘*Ὅς δ’ αν ποιησῃ και διδαξῃ, ούτος μεγας κληθησεται*. St. Matt. v. 19.

‘*Ὅς δ’ αν απολεσῃ την ψυχην αυτου, ούτος σωσει αυτην*. St. Mark, viii. 35.

‘*Ὅς ην μετα σου, ούτος βαπτιζει*. St. John, iii. 26.

2. ‘*Ὅς ου λαμβανει τον σταυρον αυτου, ουκ εστι μου αξιος*. St. Matt. x. 38.

‘*Ὅς γαρ ουκ εστι καθ’ ήμων, υπερ ήμων εστι*. St. Luke, ix. 50.

‘*Ὅς εσται επι του δωματος, μη καταβατω*. Ibid. xvii. 31.

‘*Ὅς δε εστηκεν εδραιος, καλως ποιει*. 1 Cor. vii. 37.

‘*Ὅς* without *ούτος* is found in several passages, where *εαν*, or *αν* is placed before the verb. Concerning which it is to be observed, the introduction of *εαν*, or *αν*, does not alter the acceptation of *ὅς*. It is the verb, but not *ὅς*, which is affected. We do indeed commonly render ‘*Ὅς εαν*, or ‘*Ὅς αν* by “ Whosoever.” But the more

literal construction would be "He who, &c." Thus in St. Matt. x. 42. we read 'Ος εαν ποτιση, which we usually translate, "Whosoever shall give to drink." But literally we should say, "He who shall give to drink," &c.

Between the four passages above mentioned, (under figure 2,) and 1 Tim. iii. 16. there is close analogy, according to which, 'Ος εφανερωθη, &c. &c. is capable of being rendered, "He who was manifested, &c. &c. " was, &c. &c."

Evasion betrays a weak cause. The supposition therefore that *ὁς* is the genuine reading has been adopted at least so far, as to be received with acknowledgment that *ὁς* would be compatible with Grammatical Construction. Beyond this should be conceded Nothing; for the Weight of Evidence is on the side of *Θεος*.

"After the strictest examination of Copies (says Bishop Stillingfleet) those will be found the Best, "which have that reading on which our translation is "grounded." P. 339. Vol. 2. Enchiridion Theologicum.

NOLAN, MAGEE, and HALES are Scholars, Critics, and Divines, of the First Rank in Sacred Literature. Every Argument advanced in support of *Θεος* in Sect. LXVII. will appear confirmed by reference to one or other of their Works. See p. 259. 285. 289. 512. 567. of "An Inquiry into the Integrity of the Greek Vulgate, or, Received Text;" by Rev. Frederick Nolan, in 1815. — See p. 100. Note. — p. 102. Note, of Vol. II. Part II. of "Discourses and Dissertations "on the Scriptural Doctrine of Atonement and Sacrifice;" by W. Magee, Bishop of Raphoe, in 1816. See from p. 70. to p. 104. of "Faith in the Holy Trinity "the Doctrine the Gospel;" by W. Hales, D.D. Rector of Killesandra; in 1818.

That Θεος was the reading of the Alexandrine MS. may be asserted on the authority of Witnesses, who saw the transverse line of Θεος. Convinced, as we are, of their competency for discerning, and of their veracity in recording, we may adopt the language of Woide on this subject, and say, “Credendum erit testimonio eorum, quorum auctoritatem sequi unicè nunc licet, Junii, (*i. e.* Patrick Young) Fellii, Waltoni, Grabii, Millii, Berrimani et Aliorum.” See *Novum Testamentum Græcum e Codice Alexandrino Descriptum a Carolo Godofredo Woide*, A. D. 1786. Præf. p. xxxi.

*Ibid.* “a learned Writer on the Greek Article.”] See p. 223, 224. 349. of a Work entitled “The Doctrine of the Greek Article,” by T. F. Middleton, in 1808. That Author is now (*i. e.* in 1821,) the Bishop of Calcutta: and a more able, active, zealous, yet discreet Man, could not have been selected for an appointment, which will operate more than any other measure antecedently adopted, towards the gradual conversion of the Native Indians. Devoutly is it to be hoped, that Government will soon form a Church Establishment in New South Wales also. Such an Institution will powerfully tend to conciliate and secure the affections of the Colonists towards their Parent Country. America had not been lost if an Episcopal Church had been established in our former Provinces.

No. LXIX. “they were admitted into the profession of all, &c.”] “The Apostles were enjoined to baptize all Nations in the name of the Father, and of the Son, and of the Holy Ghost; yet the profession of the Eunuch, after Philip had interpreted the prophecies relating to our Lord, and instructed him in the history of our Lord’s life, was simply, ‘I believe that Jesus Christ is the Son of God:’ because, in

“that character of Christ, duly considered, was involved the Whole System of the Gospel Dispensation.” P. 129. of “Seven Sermons,” by Bishop Cleaver; preached on various occasions; but collected and published together in 1808.

“It must be acknowledged indeed, that being baptized into the name of these Three, is no where expressly mentioned, except in the text. (St. Matt. xxviii. 19.) But then the more usual phrase, of being baptized into Christ, or into his Name, amounts to just the same thing. For, by bearing the name of Christians, we declare ourselves believers not in Christ alone; but in the Father, *of whom*, to use the Apostle’s words, *the whole Family in Heaven and Earth is named*; and in the Holy Spirit also: whose name appears evidently never to have been omitted in Baptism, from that remarkable passage, where some Professors of the Gospel owning they were entirely ignorant concerning the Holy Ghost, St. Paul asks them, ‘Unto what then were ye *baptized?*’ and finding it was only *into the Baptism of John*, commands them to be now baptized, ‘*into the Name of the Lord Jesus.*’ So it is expressed: but the foregoing Question fully proves, that the Name of the Holy Ghost was used likewise: from whence it follows, that the expression, *baptizing into the Name of Christ*, wherever we find it in Scripture, is only put for shortness.” Archbishop Secker’s Sermon on St. Matt. xxviii. 19.

Ibid. “as it was well understood in those days.”] We see it positively settled by the very history (*i. e.* Gospel History.) There the Jews appear expecting their Messiah to be the SON of GOD, and as *such* to be EQUAL with GOD, an ASSESSOR with GOD upon his throne of heaven, and the grand JUDGE of the Uni-



“verse.” P. 22. of Whitaker’s “Origin of Arianism Disclosed.”

“We shall now see all the Jews acknowledging, that their Messiah, *as* the Son of GOD, was to be GOD, and so to be EQUAL with GOD.” Ibid. p. 26. See also p. 167. of the same Work.

“That the expected Messiah was to be the *Son of God* was a Jewish Doctrine. See Allix’s *Jewish Testimonies*, ch. xvii. If therefore they believed our Saviour to be the Christ, they must have regarded him as the Son of God.” Middleton’s “Doctrine of the Greek Article.” p. 229.

No. LXX. “that relation.”] See Butler’s “Analogy of Religion Natural and Revealed,” p. 225., &c. Ed. 1771. Part II. Ch. i.

Ibid. “the same duty.”] See Bishop Porteus’s “Lectures on the Gospel of St. Matthew.” Lect. xxiv. p. 335., &c. Vol. II. Ed. 1802. Bishop Tomline’s “Elements of Christian Theology.” Part III. Art. i. p. 84. Vol. II. Ed. 1799. Both these Writers found the Doctrine of the Trinity on our Lord’s final commission in St. Matt. xxviii. 19.; and with the strongest reason.

No. LXXIV. “there came a leper and worshipped Him.”] “We must surely grant, that in the remark of the leper the attribute of omnipotence is freely ascribed to Jesus; ‘Lord, if Thou wilt, Thou canst make me clean.’ — What was the conduct of our Lord upon this occasion and this address to Him? Did He reprove his confidence? Did He decline receiving such testimonies of faith and reliance; or disown the attributes ascribed to Him? — None of the Evangelists say any such thing; but simply, that, having compassion on him, He put forth his hand, saying, ‘I will; be thou clean.’ And *immediately*

“ his leprosy left him.” p. 132—134. of “ Discourses  
“ on the Three Creeds,” by E. Nares, D.D. in 1819.  
See also p. 193.

Ibid. “ he fell down at Jesus’ knees.”] *Adoratio* verò,  
“ quæ Christo exhibebatur, *Civilis* non erat, sed Re-  
“ ligiosa. Humili loco is natus erat et conditione,  
“ adeòque in eum qua talem, *adoratio civilis* non  
“ cadebat. *Adorabant* illum tum præcipuè homines  
“ afflicti, quum opem quandam miraculosam, quum  
“ *divinum* aliquid ab eo expeterent. *Adorabant* eum  
“ discipuli ante resurrectionem rarissime, nec nisi *divino*  
“ quodam miraculo ab eo perpetrato uti Luc. v. 8.”  
Kypke on St. John, xx. 17.

The Author of this remark gives a forcible answer to  
those, who contend that only *Civil Homage* was paid to  
our Lord ; and he shews his conviction that St. Peter  
intended to offer *Religious Adoration*.

Ibid. “ on the Apocalypse.”] “ Quicquid autem  
“ hâc de re statuatur, existimetur ne Caius, necne,  
“ ad Joannis Apocalypsin spectâsse, obitèr comme-  
“ morare mihi liceat, Librum hunc omni veneratione  
“ dignum, a Novem saltem Auctoribus tanquam Θεοπ-  
“ νευστου adductum fuisse, qui quidem omnes aut  
“ vetustiores Caio, aut ipsi æquales fuerunt.” Anno-  
“ tation by the very learned, accurate, and pious Dr.  
“ Routh, in Vol. II. p. 16. of his *Reliquiæ Sacræ*.”

“ Quot verò scriptores Caio Presbytero aut vetus-  
“ tiores, aut saltèm ejusdem ætatis, Librum Apocalyp-  
“ ticum amplexi fuerint, dixi antè ad CAII Fragmenta,  
“ p. 16. Vol. II. quorum et nomina nunc apponam ;  
“ ii sunt Papias, Justinus M. Fratres Viennenses et  
“ Lugdunenses cum Irenæo, Melito, Theophilus An-  
“ tiochenus, Appollonius, Hippolytus, Tertullianus,  
“ Clemensque Alexandrinus.” Annot. Vol. IV. p. 31.  
No. LXXV. “ Markland.”] See 1 Cor. xii. 4, 5, 6.

in Bowyer's "Conjectures;" a Work useful to Biblical Scholars, who are capable of discriminating between correct and erroneous observations: but not calculated for Young Students of Divinity.

No. LXXVII. "Docetæ."] Macknight's "New Literal Translation of all the Apostolical Epistles," Sect. III. Preface to the First Epistle of St. John.

No. LXXVIII. "Pliny."] Epistles, 10, 97.

No. LXXIX. "Matron."] See "Aristotle's Treatise on Poetry," translated by Twining, Note 15, p. 175. Ed. 1789.

Ibid. "Philopatris."] Dialogue of Lucian so entitled. In Vol. II. p. 998., Ed. Benedicti. Bishop Bull maintains this Dialogue to have been written by Lucian, in opposition to the opinion of Micyllus, who ascribes it to some more early Author. If, however, it was written by some more early Author, it proves (to use Bp. Bull's words) "qualisnam fuerit Christianorum fides de SS. Trinitate, etiam sub Trajani imperio, diu ante Luciani tempora." Def. Fid. Nic. p. 69. Ed. 1721.

No. LXXX. "Only Son."] The expressions "Only Son" in the Apostles' Creed, and "Only Begotten Son" in the Nicene, originate in the appellation given to our Lord by St. John, in his Gospel, i. 14. "We beheld his glory, the glory as of the ONLY BEGOTTEN of the Father." The Apostle here, and in his 1 Ep. iv. 9. applied that title to Christ, for the express purpose of confuting the Gnostics. They maintained, the *Λογος* and the *Μονογενης* were Two distinct Beings, and that Christ was an *Æon* inferior to both. In direct opposition to such heretical doctrines, St. John studiously asserts our Lord to be in his own Person the *Λογος* and the *Μονογενης*. Two consequences are thence deducible. 1st, Our Lord could not be an *Æon* of inferior degree; but must be a Person of identical

character with the Λογος and the Μονογενης ; for each description belonged to our Lord and to our Lord only. 2dly, As our Lord combined in himself the twofold denominations of Λογος and Μονογενης, He must have pre-existed before He appeared on Earth, even according to the opinion of the Gnostics. For the Gnostics themselves attributed pre-existence to the Λογος and Μονογενης ; which Λογος and Μονογενης our Lord was.

Unless attention be paid to the reason, on account of which St. John introduced the epithet Μονογενης, the force of that term, according to his idea and meaning, will not be understood.

Malchion, a Presbyter of Antioch, affirmed Our Lord to be Τον υιον του Μονογενη, τον προ πασης κτισεως υπαρχοντα. “ Reliquiæ Sacræ.” Vol. II. p. 476—the last words of which passage lead to a just interpretation of Col. i. 15. πρωτοτοκος της κτισεως.

No. LXXXV. “ what those qualifications are.”] See Bishop Cleaver’s “ Origin and Utility of Creeds.” in p. 136. and 145, 146. of “ Seven Sermons” by the Bishop of St. Asaph.

With his usual ability, mildness, and candour, Archbishop Secker has given this subject due consideration, and has placed it in a most satisfactory point of view. See his 9th Serm. Vol. VI. p. 226. Ed. 1771.

Apposite will be the following Extract from a Letter, anonymous indeed, but well known to have been written by a Clergyman of superior talents, the Rev. Mr. Philpotts.

“ The condemning or cautionary clauses (call them “ which you will) apply to the Catholic Faith generally, “ and to the doctrines of the Trinity and the Incarnation in particular : and he who taxes them as uncharitable, would do well to remember, that as they



“ say not less, so neither do they say more, than our Lord himself pronounced of every one, ‘ that believeth not.’ The only question which can be raised is about the truth of the doctrine ; for they who admit it to be true, must see that it is fundamental ; and if fundamental, that the denial of it must come within that denunciation, which He, who is emphatically styled ‘ Love,’ forbore not to make. Do we think that the expression of our Lord, general and unlimited as it is, does yet admit of all merciful allowance for non-belief arising from invincible or excusable ignorance, and for misbelief arising from mere error, from prejudice, from education, from unhappy circumstances of any kind ? So also we understand the Creed. It applies the same solemn sanction of our Lord to the truths which he commissioned his Apostles to teach ; and leaves it Unlimited as He left it.” P. 51. of “ A Letter to the Right Honourable Earl Grey,” in 1819.

Ibid. “ That Eternity from which Each has existed.”] “ In all effects that are *voluntary*, the Cause must be prior to the effect, as the Father is to the Son in human generation. But, in all that are *necessary*, the effect must be co-eval with the cause ; as the stream is with the fountain, and light with the sun. Had the sun been eternal in its duration, light would have been co-eternal with it. Was the fountain from everlasting, the stream would be equally from everlasting too. And the Son of God, in the faith and confession of the Jews, was the Second Jehovah, or the mediate God of the Universe ; an Eternal De-ivation from the Eternal Fountain of Deity ; an Everlasting De-radiation from the Everlasting Sun of Divinity, in God the Father.” Whitaker’s “ Origin of Arianism Disclosed,” p. 175.

“ Ibid. “ Uno ore docuerunt.”] Defens. Fidei Nicænæ. Thesis 1. p. 222, 228.

“ Fatemur, fatemur ultro, Patrem solum esse aliquo respectu summum Deum; nempe quia, ut loquitur Athanasius, *πηγη Θεοτης fons Deitatis* ipse sit; hoc est, Solus a Seipso Deus, a quo Divinitatem suam accipiant Filius et Spiritus Sanctus.— Interim constanter asserimus, Filium esse Lumen ex Lumine, Deum ex Deo, adeoque Deum Verum ex Deo Vero, cum Patribus Nicænis.” Ibid. p. 52.

Ibid. “ must be the origin.”] Correct therefore is Dodwell, when he asserts, “ The Father alone is unoriginate.” P. 35. of a Work entitled “ The Athanasian Creed Vindicated,” by W. Dodwell, D.D. 1802.

“ Ibid. “ Inability.”] See p. 299, &c. of Gisborne’s “ Familiar Survey of the Christian Religion.” Ed. 1799.

Ibid. “ Conversion.”] So truly did St. Paul say, “ God was manifest in the flesh; justified in the Spirit; seen of Angels; preached unto the Gentiles; BELIEVED ON IN THE WORLD; received up into glory.” 1 Tim. iii. 16.

Ibid. “ They both mean to inculcate one and the same doctrine.”] A comparative view of the Three Creeds, exhibiting the harmony which subsists between them, is given in p. 180. of a Work entitled “ The Scripture Doctrine of the Trinity.” The Author is the Rev. Mr. Hartwell Horne; from whose erudition and labour came Volumes replete with information, particularly useful to the younger Clergy. Their title is, “ An Introduction to the Critical Study and Knowledge of the Holy Scriptures.” Assent, however, cannot be given to all his commendations of Griesbach, who as a Biblical Critic was prejudiced, as a Collator partial, and

thence as an Editor sometimes unfair. Two of Griesbach's Canons are these; "Lectio, præ aliis sensum pietati (præsertim Monasticæ) alendæ aptum fundens, suspecta est." — "Inter plures unius loci lectiones ea pro suspectâ meritò habetur, quæ Orthodoxorum dogmatibus manifestò præ cæteris favet." (Nov. Test. Vol. I. Prolegomena, p. lxii.) He admits, "there exist more than Three Principal Texts, perhaps Five or Six; but Three only are brought under consideration." " (Remarks upon the Systematic Classification, &c." by Dr. R. Laurence.) Although most MSS. are decidedly for Θεος in 1 Tim. iii. 16. yet he gives Ός. Chargeable as Griesbach is with these faults, he by no means deserves unqualified praise; nor should his Edition be recommended to Young Students of Divinity.

Ibid. "we may obviously recognise."] See p. 130. of Bishop Cleaver's Seven Sermons.

No. LXXXVI. "commend."] See pp. 8. 12. 25. in the First Sermon preached at the Bampton Lecture, by Mr. Kett.

Ibid. See also Sermons First and Eighth; p. 25. 245. preached at the same Lecture, by Mr. Collinson.

No. LXXXVII. "Jortin."] Charge II. p. 397. Vol. VII. Ed. 1772.

No. LXXXVIII. "Thirlby."] p. 26. "Dedicatio" to his Edition of Justin Martyr's "Two Apologies," and "Dialogue with Trypho." See Jortin's "Remarks on Ecclesiastical History," Vol. II. p. 155.

Ibid. "We adore."] Justin Martyr, Apol. II. pp. 56. 98. Ed. Paris, 1636.

Ibid. "Athenagoras."] Jortin's "Remarks," Vol. II. p. 85. Athenagoræ "Legatio pro Christianis," pp. 10, 11. Added to Justin Martyr's Works in the Paris Edition.

Ibid. "fanciful."] Theophilus "Ad Autolycum," L. II. p. 94. Added to Justin Martyr's Works in the Paris Edition.

No. XCII. "proximity of the times."] This was judiciously considered and duly appreciated by the learned and wise Editor of the "*Reliquiæ Sacræ*," who says, "*Illorum solùm commodis profiteor consulere, qui hoc plurimum interesse fidei Christianæ existiment, ut sententiæ resque gestæ hominum, qui ab ejus initiis ætate propiùs abfuissent, accuratissimè ac diligentissimè exquirantur; hoc enim ad illustrationem et confirmationem veritatis in Ecclesiâ servatæ maximè valere summi viri judicârunt.*" Vol. I. p. 13.

"Supposing the primitive Fathers to have been men of only common discernment and integrity, their testimony respecting the doctrines then actually received by the Church, and maintained against the heresies then prevailing, must have peculiar weight. Those among them, who had been personally conversant with the Apostles, and who derived their knowledge of the Christian Faith from what they continually heard of their preaching and discourse, as well as from their writings, seem to have claim to a regard only short of that, which was due to their inspired Preceptors. To place such men as Clement, Ignatius, and Polycarp, no higher in the scale of authority, with respect to the value of their testimony on these points, than Bishops and Pastors in later times, betrays an error of judgment, which on any other subject of investigation analogous to this, would be deemed preposterous." P. 114. Serm. IV. of the "Bampton Lecture," preached by a man of much erudition, strong sense, and sound judgment, Dr. Van Mildert, now Bishop of Landaff.



No. XCIII. "Ridley."] Eight Sermons, p. 56.

No. CII. "that he denied."] See p. 377. "Thesis," annexed to "Illustrations of the Truth of the Christian Religion;" by Edward Maltby, B.D. Ed. 1802.

Ibid. "carries with it wherever it goes."] Among the many instances, which might be adduced to confirm the truth of this remark, there is one particularly striking. It is that of a people originally descended from Syrians of Antioch. They inhabit Mountains in the Hindostan Province of Travancore. They are surrounded by Heathens. Still, however, they retain the religious Principles of their Forefathers, and are Trinitarians. This fact we learn from the accounts following.

"The doctrines of the Syrian Christians are few in number, but pure; and agree in Essential Points, with those of the Church of England." "Christian Researches in Asia;" by Dr. Buchanan, p. 216.

"It has long been believed that these Christians held the tenets of the Nestorian heresy; and that they were obliged to leave their own Country in consequence of persecution. However, it appears that the Creed they now hold denies that heresy, and seems to coincide in several points with the Creed of Athanasius; but without its damnatory clauses." Official Report made by the Rev. Dr. Kerr, Senior Chaplain to the Presidency of Madras, in 1805.

"In a written communication to the Resident of Travancore, the Metropolitan states their Creed (*i. e.* that of the Syrian Church of Malayla) to be as follows:—'We believe in the Father, Son, and Holy Ghost, Three Persons, in one God, neither confounding the Persons, nor dividing the Substance.'" "Christian Observer" for 1807, p. 65. The Resident, to whom allusion is made, was Colonel

Macaulay; the Metropolitan, Mar-Dionysius; the people, according to their own denomination, "Syrian Christians of Malayla."

"One small Community of Christians did, indeed, exist from nearly the earliest times; and the Syrian Churches of Malabar, surrounded by idolatrous bigotry, almost unknown and disregarded, still remain a living Monument of the Primitive Doctrines of our Religion, and of the gracious Protection of the Blessed Founder, who promised to be with his faithful Disciples alway, even to the end of the World." P. 16. of "A Sermon preached at Colombo, August 1. 1813;" by the Rev. Mr. George Bisset.

No. CIV. "from the Fathers to us."] "That this doctrine (*i. e.* of the Trinity) is true, I am fully convinced. I read it recorded in the pages of Scripture. I see it attested by the Writings of the Fathers. And I find it displayed, in the generally uniform and unvarying Faith of the Church of Christ, from the days of the Apostles to the present period." P. 5. of "Whitaker's Origin of Arianism Disclosed."

"Our Reformers took up the doctrine of the Trinity, as they found it; as the faith of the Universal Church in all ages, and as the faith of the Church of England from the beginning." Ibid. p. 454.

"We have seen, that from the time that this Revelation took place, that is, from the time of the Apostles, to the end of the Second Century, in whatever region a Christian Church was established, a Sacred Trias was universally admitted. Hence I make this inference; that, if an error of this sort had arisen so early, yet it could not equally have prevailed in so many remote parts of the World. And I proceed farther, and am persuaded, that this doctrine is so little obvious to the notions of Mankind,

“ that it could scarcely have been devised by the fancy  
 “ of Man ; and if devised, still, as I have before  
 “ stated, it could not have been so universally propa-  
 “ gated. It has now prevailed for ages : and we  
 “ receive and maintain it, not in consequence of our  
 “ private and partial opinion ; but because it is accom-  
 “ panied with, and enforced by a Divine Sanction ;  
 “ and has the uniform suffrage of the wisest Men, who  
 “ have also transmitted it to us.” P. 77. of “ The  
 “ Sentiments of Philo Judæus ;” by Jacob Bryant,  
 Ed. in 1797.

No. CVIII. “ however individually they may give  
 “ different explications,” &c.] “ The Man, who pro-  
 “ fesses each of the Sacred Three to have sufficient  
 “ divine Power and Capacity to sustain the Characters,  
 “ and fulfil the Offices attributed to them in Scripture ;  
 “ and pays due Honour to them according to those  
 “ Offices ; may justly be owned by me, and received  
 “ as a Christian Brother ; though we may differ much  
 “ in our Notions and Opinions about the explication of  
 “ the Blessed Trinity ; or though we may both be  
 “ ignorant or doubtful of the true way of explaining it.”  
 Proposition 22. p. 12. in “ The Christian Doctrine of  
 “ the Trinity,” by I. Watts.—From that mutilated  
 Edition of Dr. Watts’s Hymns, which studiously omits  
 passages tending to inculcate the principal doctrines of  
 the Gospel, a stranger to the original and entire com-  
 positions would naturally infer he did not embrace those  
 doctrines. The contrary, however, is the fact. With  
 avidity, therefore, is seized this opportunity of doing  
 justice to the Christian Principles of this benevolent and  
 pious Writer, by citing a paragraph which unequivocally  
 proves him to have been a Trinitarian.

Ibid. “ religion of Protestants.”] See “ The Re-  
 “ ligion of Protestants,” by William Chillingworth.



And, Fulke's "Confutation of the Notes in the "Rhemish Translation of the New Testament."

No. CIX. "αμπλακιαι." After perseverance in labour successfully applied, and discriminating selection judiciously exercised during the early part of his Academical Life, Mr. Henry Huntingford published a learned, useful, and desirable Work, the Title of which is "Pindari Carmina; Quibus accesserunt Paraphrasis "Benedictina, et Lexicon Pindaricum ex integro Dam-"mii Opere Excerptum." He prefixed to it a brief but instructive *γνωμολογία*. In that sententious collection is properly inserted the passage *αμφι δ' ανθρωπων φρεσιν αμπλακιαι, &c.*

Remarks on the First Edition of this Work, may be seen in the "British Critic" for December, 1814; p. 582. "New Series." Vol. II.

Ibid. "that are in secret." See a Discourse on Deut. xxix. 29. by Dr. John Sturges, of Winchester, in his Volume published 1792.

No. CXI. "temper." The several qualities here enumerated are all combined in that prime Scholar, acute Critic, excellent Man, and faithful Friend, Dr. Charles Burney; the Urbanity of whose manners is equal to the depth of his erudition; and both confessedly place him at the head of Literary Characters most eminent in this Nation.

(Added in 1820) "Extinctus amabitur idem." He is, alas! no more. A last adieu shall be bidden to him in these \*words; "Vale! humaniorum literarum "decus."

\* They are in the concluding sentence of an Epistle from Bentley to Grævius, p. 3. of a publication entitled "Ricardi "Bentleii et Doctorum Virorum Epistolæ;" edited by Dr. C. Burney in a beautiful manner.



# A CHARGE

PREVIOUS TO

## THE ORDINATION

OF

DEACONS AND PRIESTS.

1802.



## A CHARGE.

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GENTLEMEN,

SUCH is the nature, and such are the purposes of that solemnity, for the discharge of which, by Divine permission ! we shall be assembled to-morrow ; that even slight reflection will be sufficient to convince us we ought not to engage in it without previous consideration.

The Ministry, to which you intend devoting the principal part of your lives, is of apostolical institution. The duties of it are many, important, sacred. In consequence of ordination, you will be commissioned to take the lead in public prayer ; to expound the Scriptures ; to instruct the ignorant ; to remind the better informed ; to admit disciples by baptism ; to prepare them for ratifying the baptismal vow by the primitive and holy rite of confirmation ; to visit the sick ; and, if you are priests, you will have authority to administer the sacrament of the Lord's Supper ; to declare the conditions of pardon to the sincerely penitent, and thus comfort the souls of the afflicted. And that you may fulfil these duties in a manner more complete, and with effect more forcible, you will be required by principle and practice to resist vice ; by precept and by example to encourage virtue.

A solemnity at which you will be created ministers for executing offices of such description, on account of the circumstances with which it is attended, and of the

very serious object proposed in its appointment, demands of us antecedent preparation of thought and heart.

It has been with the view of rendering us more earnest in our meditation on subjects connected with the occasion, that we have now read together some passages from the services of ordination.

The compilers of our Liturgy were men of unaffected and amiable simplicity ; men of sincere and fervent piety. They possessed a thorough knowledge of Holy Writ ; and they formed just conceptions of Christian truths. The happy effects of these their excellencies and these their attainments appear in every page of our ritual : but perhaps no where more conspicuously than in the services of ordination. Every question proposed to the candidates ; every exhortation directed to them ; the selection of sentences and of larger portions from the Scriptures ; and the especial injunction that the Litany should be introduced, and the Sacrament of the Lord's Supper be administered at all seasons of imparting authority for the exercise of sacerdotal functions ; these instances of judicious precaution and devout provision mark the character of those who settled our established formularies, and they all claim our serious and earnest attention.

For the respective ordination of deacons and priests are prepared two distinct formularies. This two-fold appointment of various services was suited to that diversity of ministration, which formerly belonged to the inferior and more limited employment of deacons, on the one hand ; and to the superior and amplified powers of priests, on the other.

From change of times, circumstances, and other causes, it hath arisen, that deacons should now perform several duties, which were reserved originally for the



office of priesthood. This enlargement of their competency conduces much to public convenience, and has therefore been sanctioned by long usage. Deacons, however, should thence infer, that as they are more assimilated in extent of authority, so they are more bound to observe the instructions, which in the service of ordination are given to priests; and they should consider many particulars, which were once enforced on priests only, as now equally applicable to deacons also.

In consequence of the similarity under which deacons and priests are now comprehended, with regard to official employment and clerical obligation; whether you are candidates for the one or the other order of the ministry, to all of you alike may be recommended some few remarks on three points of exhortation contained in the blended services.

The three points are these : —

1. You are exhorted, “neither yourselves to offend, nor be the occasion that others should offend.”

2. “To be diligent in prayer; in reading the Holy Scriptures; and such studies as shall help to the knowledge of them.”

3. “To apply your endeavours to frame and fashion yourselves and your families according to the doctrine of Christ.”

On each of these admonitory topics, brought, indeed, to your minds in the form of questions, but really intended as subjects of pressing advice, some observations shall now be offered.

1. To imagine that any of you will give offence, either by language or by actions of gross turpitude, were a supposition so disrespectful to your sense and principles of morality, that it ought not even for a moment to be entertained. But there are inadverten-

cies, to which we are all exposed, and against which we cannot be too much guarded.

In the concerns of life, many things might be mentioned, which if they could possibly be taken in the abstract, and were totally unconnected with all dependencies of persons and effects, would be in themselves indifferent. If, however, they are considered, as they must be considered, with reference to collateral circumstances, and according to the influence with which they may operate either in a smaller or a larger circle of the community, they become, from their relation and tendency, matters of importance.

In the article of dress, for instance, we know that the outward garb can make man internally neither better nor worse. Taken therefore in the abstract, dress is a thing indifferent. But living, as we do, in society, and in the view of others, we are not at liberty to be guided merely by the refinements of abstract reasoning. We are bound to consider what is required of us by that society, in which we are situated; and we are expected to bear it in our recollection, that even our outward appearance will have its weight, either to beneficial or injurious ends. If to a certain kind of dress, society has by long (and, if you please, fanciful) prejudice, annexed an idea of that gravity, which is suitable to persons engaged in the sacred ministry, every prudent man will yield to that prejudice, and adopt what the public opinion has sanctioned. For that minister offends society, brings disrespect on his order, and thereby weakens the general cause he has undertaken to support, who appears habited in apparel, which through usage is thought improper, and which occasions him to be censured as light, vain, and conceited.

From dress, let us pass on to amusements.

There are many amusements, which, if they could be followed without danger of being made precedents for misapplication of them, would in themselves be innocent. But we know there are some, who, through pravity, avail themselves of the slightest encouragement for their own improprieties. Others there are, who, in their imprudence, cannot discriminate between times and places. Whenever our example, either through the misinterpretation of the corrupt, may be pleaded as an excuse for culpable excess, or, through want of judgment in the undiscerning, may be the cause of unsuitable and unseasonable conduct, the innocency of our amusements, producing effects thus injurious to morals, becomes questionable, and it is highly expedient to desist from them.

But far more questionable will become their innocency, and much greater will be the expediency of relinquishing our amusements, if we are assured the pursuit of them disgusts persons of tender conscience. It behoves every minister to be circumspect, and to be thoroughly acquainted with the sentiments and disposition of those among whom he is placed. If he perceives worthy and pious people disturbed, that their minister is engaged in diversions which correspond not with their opinions of the decent demeanour required in him who is to be an example of regular and quiet deportment, he will show his good sense, his value for reputation, his regard for the credit of his order, and, above all, his Christian charity, by sacrificing his diversions to the higher consideration of not giving offence.

From a heathen moralist we may derive instruction; from an inspired Apostle we receive command. The remarks which have been made on dress and amusements, may properly be supported by the sentiments of Tully, and the precepts of St. Paul. "That we

“should have a due respect for all men ;” that “it betrays not only arrogancy, but profligacy, to disregard the judgment of the good ;” that “decorum particularly consists in that modesty which will not give offence ;” are the sentiments of Tully. (Off. i. 28.) “Let no man seek his own, but every man another’s welfare.” (1 Cor. x. 24.) “Whether ye eat, or drink, or whatever ye do, do all to the glory of God, giving none offence,” (1 Cor. x. 31, 32.) are the precepts of St. Paul, who in his own life and practice consulted not merely his own enlarged views of things in themselves indifferent, but anxious, as he was, for their salvation, rather than studious of gratifying his own inclination, even in circumstances abstractedly allowable ; he “sought the spiritual profit of others,” and directed his own actions in such a manner, as that others might be saved. (1 Cor. x. 33.)

Dress and amusements may contingently be reprehensible, and give offence. There are practices, which in themselves carry immediate culpability, and with just reason excite disgust. Of this nature is the failure of punctuality, in neglecting to attend at the hour appointed for commencing divine service ; and of the same description is indecent precipitancy in the manner of reading and performing its several parts. Failure of punctuality creates a suspicion, that the mind is careless and thoughtless of duty. Indecent precipitancy raises an apprehension, that he must be impressed with a very faint and imperfect sense of the Divine Attributes, and of the seriousness which should be inseparable from religious worship, who can presume to address his Maker with more haste and greater familiarity, than he would use even to an earthly superior. Sober congregations are offended by both these faults. They conceive themselves not sufficiently regarded ; and



they feel, as well they might feel, dissatisfaction and concern, that the service of the church should be conducted with such manifest impropriety. On account of these practices, many leave the Establishment and unite with Separatists, whose ministers at least affect to treat them with more civility, and show an appearance of greater devotion.

Of giving offence there is yet another occasion ; to which, though all are not liable, yet many are unavoidably exposed. Ministers of the Establishment, who live among Dissenters and Separatists, need great circumspection, lest, either by incivility of manners, or by reproachful appellations, they increase misunderstanding, and raise a more violent spirit than already subsists unfavourable to the Establishment. Should Dissenters indicate a disposition for terms of good neighbourhood, it would be the height of imprudence to avoid holding social intercourse with them, merely because they are Dissenters, if in other respects they are virtuous and unexceptionable members of society. A cordial return of reciprocal attention would much more tend to conciliate their esteem ; esteem, most certainly for the minister whom they found thus kind in behaviour ; and eventually, perhaps, for the church itself.

Men of liberal education can always find a variety of interesting or amusing topics for general conversation, without introducing those subjects, on which the parties assembled may be so differently persuaded as to disagree in sentiment. There is time and place for all things. If mixed and private companies give not opportunity for religious discussion, at seasons unsuitable it need not be obtruded.

From persons of correct manners and good understanding we have little to apprehend. Language irreverent on subjects sacred, will very seldom escape their

lips. If, however, it should be our unhappiness to be insulted by the indecencies either of the petulant or the ignorant, we are bound in conscience to maintain our acknowledged and established principles in some firm, though brief reply. Debate with the impertinent and the shallow is not advisable : more especially if we are not so far advanced in years, as that our temper can bear contradiction, and our knowledge confute absurd paradoxes. In colloquial disputes on religious topics, violence of expression and incompetent acquaintance with the particular point in question, will give an opponent advantage against the cause we are defending, and fill him with higher conceit in favour of his own opinions.

Except in cases of rare occurrence, our safest rule will be to reserve what we would speak on subjects of religion for our professional discourses. In framing them, we shall have leisure and opportunity for the application of collected thought, deliberate judgment, arranged matter, and appropriate style.

Discourses from the pulpit will be strictly within the limits of their own province, if they explain, establish, and enforce the principles of our national church ; proving them to be most clearly and fundamentally supported by the words of Revealed Truth.

That you may acquire ability for shewing the correspondence of our faith and discipline with the doctrines of Christ and institutions of his Apostles, you are exhorted,

2. " To be diligent in prayer ; in reading the Holy Scriptures ; and such studies as shall help to the knowledge of them."

He that would read the Scriptures to any useful purpose, must understand them. If by " understanding the Scriptures" were meant nothing more, than that

knowledge of them, which enables us to render a Greek term by a word of similar import in the English language, we all attained that power at an early age. But by "understanding the Scriptures" is implied a talent far more extensive and more profound. Whoever would thoroughly "understand the Scriptures," should comprehend all the various significations, which the same word is capable of admitting; and all the various acceptations, in which the same passage may be taken. He should be acquainted with the principal facts recorded in ancient history; with the laws, manners, customs, and opinions of ancient nations; with the received descriptions of ancient geography; and with the leading epochs of ancient chronology. Hence it is evident, that the Holy Scriptures, like other writings received from antiquity, require much antecedent philology in him who would rightly interpret them.

In all well digested and regular compositions, the design of which is uniform and intention consistent, a peculiar cast of genius and train of thoughts are seen to pervade the whole body. The same are observable in the Holy Scriptures. To discover by what characters this cast of genius is marked out, and to what end this train of thoughts is directed in the sacred writings, should be the employment of the Biblical scholar. For this purpose, he should be patient in the labour of investigation; should explain one passage by others corresponding; should compare prophecies with their accomplishment, and types with their antitypes; should illustrate the law and the prophets by the Gospels; and confirm the Gospels by the Acts and Epistles. Through the several parts of Scripture there is a coherence, which is wonderful, considering the many centuries that intervened, from the date of the first to the æra of the last book: and it is on account of this



coherence, that, in the work of exposition, we refer so frequently to various portions of the canonical writings.

The study of the Holy Scriptures for knowledge thus deep and thus effective, requires application continued for many years. However sequestered therefore may be the place of our abode, yet none of us need complain that we want occupation : nor assign that as a reason for leaving retirement. Where there is but an inclination for professional reading, there will arise an abundance of professional employment. To acquire that inclination, to acquire the art of self-employment, is the difficult task every minister has to learn ; learn it, however, he must, if he desires to enjoy that solid satisfaction of mind which becomes a liberal and clerical character ; and if he would render himself independent of that unsubstantial and despicable gratification, which is expected from low pursuits and familiar participation with the vicious, in their illiberal, vulgar, and irregular pleasures. Habit reconciles us to every situation, and to every kind of business. It is advisable for a minister to begin at once with apportioning some part of every day for the study of Scripture. The effects of this practice, resolutely followed, would be exceedingly conducive to his improvement ; for he would experience a degree of dissatisfaction, if he omitted his daily usage of Biblical study ; Scripture reading would gradually attract his attention with stronger force than any other species of literature ; and every new day would open to him some idea, which the preceding had not suggested.

Many and various are the excellent Works, which are calculated to illustrate the Scriptures. For those, who are either just entering on the ministry ; and for those also, who have been engaged in it but few years, it will be the most safe method to select such writings,



as are known to be either in perfect consonance with our Liturgy ; or which at least do not disagree with it in fundamental points. It will be prudent and advisable for such ministers, to consult only those comments, paraphrases, or discourses, which, coinciding with the sentiments of our public prayers, maintain the existence of a Trinity in the Godhead ; the adoration thence necessarily due to each person in that Holy Trinity ; the doctrine of atonement ; the dependence of man upon Almighty God for divine assistance. By this early caution in the choice of explanatory books, they will secure themselves from the painful and mortifying state of having much to unlearn at a more advanced period of age, information, and experience. They will, on the contrary, be fixed in the best and most correct principles of Christianity. On such principles our Liturgy is composed : and the more nearly any comment, paraphrase, or discourse on the Old and New Testament, corresponds with the prevailing doctrines of our Liturgy, it is proportionably the more sound and better fitted for a minister of the establishment.

Daily application to the study of Scripture learning will gradually be followed by increase of Scripture-knowledge. “ Whosoever hath, to him shall be given, “ and he shall have more abundance.” (St. Matt. xiii. 12.) To him that diligently labours for improvement, an adequate degree of ability will be added. Activity, exerted in the common concerns of life, is usually favoured by Divine Providence : assuredly, therefore, industry employed on the Scriptures, for the purposes of rightly apprehending truth, establishing Christian religion in doctrinal and practical purity, and of exalting our Creator, Redeemer, and Sanctifier ; industry employed on the Scriptures for such purposes will be aided and encouraged by the blessing of God.

We shall have still greater reason to hope for this blessing, if to a life of prudence, correctness, and sobriety, we add habitual prayer. Prayer is the duty appointed by God, as necessary for the attainment of his grace, on all occasions, spiritual and intellectual, no less than temporal and corporeal. If we recollect that from God we originally received the powers of our mind, and that to God we owe the continuance of them in vigour and sanity ; if we advert to the fact, that changes in the images and ideas of our minds ; that different degrees of quickness and of extent in our conceptions, are often produced in us by circumstances external and internal, not one of which is at our own command, but all are under the direction of a superintending Providence ; we shall find in the very constitution of our nature ; we shall see in our dependence on the Divine will for mental as well as for worldly advancement, strong reasons for the propriety and duty of prayer, that God, by causes which to himself appear most expedient, would vouchsafe to give us increase of wisdom.

Then again, if we consider the different occasions on which, with zealous affection, St. Paul assures the converts to Christianity he ceases not to pray, “ that God “ would give them the spirit of wisdom and revelation,” (Eph. i. 17.) “ that they might be filled with the knowledge of his will in all wisdom and spiritual understanding,” (Col. i. 9.) “ that the Lord would give understanding in all things,” (2 Tim. ii. 7.) we shall be satisfied it corresponds with the doctrines of Christianity, that prayer should be made for intellectual improvement. St. Paul, in his charity, prayed for others : we, in our humility, should pray for ourselves. And we cannot doubt that the result will be, progressive advancement towards more enlarged views, and more just conceptions, on subjects relating to faith and salvation.

3. The third point of exhortation proposed for remark, is that which admonishes you to “ frame and fashion yourselves and families according to the doctrine of Christ.”

When in concerns of an inferior nature you have been circumspect; when in performing clerical duties you have been punctual; when in the study of the Holy Scriptures and of professional writings you have been diligent; when in the observance of habitual prayer you have been constant and regular; you will have done much towards framing and fashioning yourselves according to the doctrine of Christ.

It is, however, to be recollected, that to your sacred office is attached responsibility for the right conduct of others. There will lie on you an obligation to be solicitous for “ framing and fashioning your families ” to a manner of life conformable with the moral and religious principles of Christianity.

For accomplishing this, besides the efficacy of seasonable admonition, and the powerful influence of your own example, there are various means of ordinary occurrence, which your own discernment will duly mark, and your own discretion will judiciously improve. Among all methods, which can be adopted for this interesting purpose, not one perhaps deserves to be recommended so strongly to your notice as the usage of family prayer. You will find this usage most highly beneficial in maintaining domestic regularity, mutual harmony, and a settled regard for whatever is serious and sacred. Devoutly is it to be wished that this salutary and pious custom were universally prevalent. That it should obtain in the house of every minister, you should think a matter of conscience; and so far as each of you can be instrumental by the authority he has over those around him, he should deem it an act of solemn con-

cern and indispensable engagement, to introduce and continue daily prayer in his own family.

For directing our attention to the ensuing solemnity, and for raising in our minds consideration of the ministry which will then be conferred, and of some duties resulting from the clerical profession, sufficient has now been said. If after having heard the observations here made, you will with yourselves again reflect on the gospel priesthood, in all its relations and all its tendencies, you will be convinced it is an institution of vast moral and spiritual importance to mankind. Inseparable from the human race is natural inclination to sin. By instruction, by warning, by intreaty, by encouragement, sometimes "by the mercies," sometimes "by the " terrors of the Lord," it will be your province to prevail on all, if possible, to amend what is corrupt and vicious in their disposition. Through the divine blessing on your sacerdotal exertions, you will turn thousands from sin to righteousness : and surely, in the judgment of every wise and good man, this must be a labour of love, more than all others, beneficial to your fellow-creatures ; a work of charity, above all others, acceptable to our LORD, who died to redeem the human race, and to our GOD, who would not any should perish, but that all should come to everlasting life.



A CHARGE  
PREVIOUS TO  
THE ORDINATION  
OF  
DEACONS AND PRIESTS.  
1812.



## A CHARGE.

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GENTLEMEN,

TO those who are candidates for the holy functions of deacons and priests in the church of Christ, at every season of clerical ordination, there is propriety in recommending frequent consideration and due notice of these points.

1. In their apparel, the clergy should pay such deference to public opinion, as to avoid all dress which may have the appearance of unbecoming foppery. True it is, that outward show is not to be put in competition with inward principle. Yet as certain ideas are naturally attached to what meets the sight, so far as external habit can procure respect, let it avail to that purpose, and let us conciliate the approbation of the sensible and judicious, by vesture suitable to the gravity of our profession.

2. To the morals and conversation of the clergy is annexed vast importance, because great and extensive is the influence produced, by the example which they present to view, and by the language which they are accustomed to use.

3. That the ministers of the Gospel should *all* be well acquainted with scriptural subjects, and *all* be competent to set forth, expound, and maintain the doctrines necessary for salvation, is indispensable. That in our clerical body there should be thousands, who have acquired such a degree of ecclesiastical erudition, and who

have attained to such powers of improved intellect, as may enable them to confute adversaries by superiority of knowledge, clearness of proof, and strength of reasoning, is an advantage equally desirable as it is momentous. But ministers of neither description can render themselves competent, for writing discourses to be preached in their congregations, or for vindicating Christianity by works published to the world, without application of their minds to reading and study, pursued with regular industry, continued with long and patient perseverance.

4. On parochial ministers, and indeed on all who officiate, it is a most solemn and urgent duty, that in performing the services appointed by the church, they should be punctual, earnest, and devout; punctual in time, earnest in manner, devout in entertaining a conscious sense of the sacred subjects to which the several offices relate, and to which the different prayers are more immediately applicable. Devotion thus intent would exclude that precipitancy, which in itself is indecorous, and which to the serious part of the laity gives just cause for displeasure and censure, for offence and complaint.

The Sabbath, in particular, should be distinguished and hallowed by the celebration of divine service, not once only, but twice, if possible, on each return. Various circumstances do indeed impose a necessity for qualifying this obligation, and force us to consider not only what is *possible*, but also what, in certain cases, is *reasonable*. So far, however, as this limitation may not operate to the contrary, the assertion will be correct, that to the regular usage of doubly officiating in the same church should be paid the most scrupulous regard; and none but causes substantially valid and unfeignedly true in reason and in fact, should be thought sufficient for justifying the diminution of divine service, by the



omission of it either in the morning or in the afternoon of the Sabbath.

At some seasons, and on some occasions, it may be requisite to press on the minds of candidates for holy orders, not only the topics already mentioned, but others also of a more pointed nature. Some of that description shall now be adduced. They are important : and why your attention should be called to them, will be made apparent by the observations which will severally introduce them.

The Socinians of this country were not heretofore active in circulating copies of the New Testament, which should differ materially from those of our own received translation. But they now adopt another mode of proceeding. They are intent on widely disseminating a work, which in its character is very unlike the simplicity and fidelity so admirable through the greater part of our received translation. They arrogate to their work the imposing title of an “ Improved Version of the New Testament.” But, if there be any fixed principles for correct writing ; any certain rules for regular and intelligible composition ; any legitimate, allowed, and universal usages of interpretation ; any clear inferences from analogy by the comparison of one passage with another ; if there be any just canons of critical and Biblical learning ; what the Socinians denominate an “ Improved Version,” is, in fact, the most elaborate specimen of studied and disingenuous falsification ever exhibited to the world. And that the object proposed might not be mistaken, under the text of their Version they have subjoined notes, the purport of which is to contradict the doctrines maintained by us, concerning the nature of Christ, the atonement made by Him, and retribution in a future state. That you may counteract the spreading and baneful influence of Socinian writers,

it is not indeed advisable that, in your discourses, you should by name mention either the sect, or their tenets, or their Version, unless you are preaching before a learned and clerical audience; or unless you suspect endeavours have been made to deceive and corrupt your own people, by recommendations or by presents of their unwarrantable mistranslation. But it is more than advisable, it is absolutely and sacredly incumbent on you, that you should frequently and strongly assert the divinity of our Lord; the efficacy of the atonement, which, in a literal sense of that word, our Lord vouchsafed to make for us; the certainty of rewards and punishments, to be justly and righteously assigned after the general resurrection. To all these doctrines you should frequently advert, that on the very souls of your audience may be deeply imprinted right opinions; that is, the opinions of our church concerning subjects thus interesting and momentous. Your own conceptions will indeed go far; but perhaps they might be somewhat enlarged, if you attentively examined the critical remarks, which, with extensive learning, acute discernment, and truly Christian principle, have been written by Mr. Nares, in a Tract on the version of which we have been speaking. And the same good effect might result from your studying a work so replete with erudition and observation, both applied to support "the Scriptural Doctrine of Atonement," that it is in itself a theological library. The author of it is Dr. Magee; the edition to be most recommended is the third, because particularly valuable for its animadversions on the book, which assumes to itself the unmerited and inapplicable pretensions of being an "Improved Version of the New Testament."

From the Socinians, let us pass to the Romanists.

That moderation, which influences and adorns the

members of our Established Church, has, for some years, disposed the clergy rather to avoid than seek occasion for pointing out the errors maintained by the Church of Rome. The consequence has been, what indeed might naturally be expected, that the laity of this kingdom are very little acquainted with the repugnancy of Romanist to scriptural doctrines. It must have proceeded from that cause, and from their inadequate ideas of the spiritual reprobation in which they are holden by Romanists, that so many Protestants would grant to Roman Catholics the full exercise of civil power. For, if Protestants knew how widely the tenets of Romanists differ from the doctrines of Scripture; and if they were sensible of the prejudices instilled into the lower orders of the Romanists against us, whom they consider as infidels; it is impossible to conceive that Protestants could be desirous of investing with the power of legislating for the Reformed Church of the Establishment a description of men, who deny we have either ministers or sacraments; who teach their followers it is sinful to enter our places of worship; who forbid servants to unite with their Protestant masters even in family prayer. But, as our people, in general, are thus uninstructed in the principles of Romanists, and as there is reason to fear the Protestant Church in Ireland will be overpowered, unless the writings and doctrines of Catholics are counteracted by the writings and doctrines of Protestants; we are no longer to hesitate about availing ourselves of fair opportunities for explaining the manner and degree in which the Church of Rome most grossly errs on the several subjects marked for reprehension by the fourteenth, twenty-second, twenty-fourth, twenty-fifth, twenty-eighth, thirtieth, and thirty-first of our articles.



You will but meet the necessity, which is imposed upon you by the misguided spirit of an undiscerning age, if, in the course of your preaching, you state to your audience such arguments dissuasive from Popery, as you will see in the five sermons of Archbishop Secker ; in the letter of Bishop Porteus ; in the very judicious and satisfactory charge, entitled “ The Grounds on which the Church of England separated from the Church of Rome,” a charge delivered by Bishop Barrington.

Next to the blessing of Divine Providence ! it will most essentially conduce to the support of our Establishment, if you can be instrumental towards the religious education of the rising generation ; and more especially if you can train up children in the constant usage of frequenting our churches or chapels, on the Sabbath day. Whatever may be their particular denominations, Separatists all know the powerful force of early impressions, and therefore habituate the young to punctual attendance on their peculiar form and place of divine worship. In concern for the principles ; in vigilance over the conduct ; in zeal for the salvation of children growing up in families attached to our Church ; if on the one hand you are deficient, you will be highly culpable ; if on the other hand you are exemplary and active, each according to the nature of his situation and extent of his powers ; you will merit the esteem of your parishioners, the commendation of the wise and good, the thanks of your country.

Among the various means by which the teachers of Separatists increase the number of their followers, one is that degree of attention paid to individuals, however low may be their rank in life. Whilst by this mark of apparent consideration they gratify the persons severally noticed,



they not only secure attachment to themselves, but also confirm the minds of their people in strong adherence to the principles of their sect. The natural consequences of frequent interview with all parishioners were not unobserved by that pious author \*, who, in delineating the character and conduct of a parochial minister, describes him as taking occasion, in the afternoons of week-days, to visit sometimes one, and sometimes another quarter of his parish ; and represents him as adapting his conversation to the particular state in which he found the members of a family. Perhaps, in no case will the exercise of judgment be more necessary, than in discerning and following the precise line of behaviour, which shall at once maintain the respect due to yourselves, and yet conciliate regard from the poor. Experience, however, shows that if a discreet minister can be affable and condescending, without either language or manner which may encourage bold familiarity in the person addressed, he must in his intercourse gain great ascendancy over his parishioners, and induce them to love both himself and the church.

In every nation, but especially in this, where the democratic part of the legislature is scarcely counterbalanced by the aristocratic and monarchic, the people should be taught it is their wisdom and it is their duty to obey the laws. It is their wisdom, because by obedience to laws they preserve that internal tranquillity, and strengthen that mutual confidence, which are absolutely requisite for the prosecution and advantages of arts and manufactures, trade and commerce. Infraction of law is the source of civil commotion. Civil com-

\* See "Herbert's Country Parson," Chapter xiv. republished in a volume called "The Clergyman's Instructor."

motion\* interrupts the pursuits of ingenuity and labour. And the final issue of riot and confusion is generally an increase of pressure, and an aggravation of the very evil which it was proposed, or at least pretended, should be forcibly remedied. To such a degree do violence and outrage defeat their own ends, and such folly is there in popular tumult. But neither is folly, nor even the dread of legal penalty inflicted by man on disregard of order and law, the sole or main ground on which to rest arguments against disobedience. Religious considerations should be applied. We should remind our congregations, that St. Paul's command is, "Let every soul be subject unto the higher powers,"—"not only for wrath, but also conscience sake."† We should remind them, that by the injunction of the same apostle, Christians are required to "obey magistrates, to be no brawlers, but gentle, showing all meekness unto all men."‡ We should remind them of the duties inculcated by St. Peter, when he earnestly delivers these precepts: "Submit yourselves to every ordinance of man, for the Lord's sake: whether it be to the king as supreme; or unto governors, as unto them that are sent by him."§ Unhappily for us, there are not wanting abettors of resistance to constituted authorities, heralds of disunion between the several ranks of society, harbingers of subversion through the whole system of the Establishment, civil and religious. The vice and impiety which *they* would introduce, the ruin and misery

\* Multo verò maxima pars eorum, qui in tabernis sunt, immo verò (id enim potius est dicendum) genus hoc universum amantissimum est otii. Etenim omne eorum instrumentum, omnis opera, ac quæstus, frequentia civium sustinetur, alitur otio: quorum si quæstus, oclclusis tabernis, minui solet, quid tandem incensis futurum est? Cic. 4<sup>ta</sup>, Or. in Catal. p. 138. Ed. Delph.

† Rom. xiii. 1—5. ‡ Titus, iii. 1, 2. § 1 St. Pet. ii. 13, 14.

which *they* would occasion, it must be *our* labour to prevent, so far as it may please the Almighty Director of human efforts to bless our words spoken, and works undertaken in the discharge of our office. Such labour is incumbent on us. For, that we *should* endeavour to make our people good subjects of the civil government, we owe to the state, by the constitution of which we are the appointed ministers of the national religion : that we should endeavour to make our people good Christians, we are bound by the very nature of our sacred ministry, which lays on us a strict and indispensable obligation of communicating for knowledge, and of enforcing for observance, all that was taught and commanded for faith and practice, by the Divine Person to whose service, honour, and glory, we are more immediately dedicated, even our Lord and Saviour Jesus Christ ! May the Holy Spirit assist, direct, and sanctify us ! Under the influence of His grace, may we fulfil the great ends of our sacerdotal calling, by contributing to the maintenance of social order ; by conducting to the advancement of morality and religion ; by promoting the spiritual and eternal happiness of our Christian brethren. So shall we work out our own salvation : so will men see the exercise of pious labour, for effects most beneficial and salutary to them : so shall we be faithful to the Lord, whose messengers we are, for the merciful and high purposes of the Gospel ! and so shall we be the humble instruments of exciting all around us to glorify their Father which is in heaven !





# CHARGE

DELIVERED TO THE CLERGY

OF

THE DIOCESE OF GLOUCESTER,

IN 1813.

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CLERICAL VIGILANCE, AGAINST RELIGIOUS  
ERRORS, RECOMMENDED.



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## A CHARGE.

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REVEREND BRETHREN,

1. **W**HEN, obediently to the command received from our Lord\*, the apostles had begun and pursued their ministry by making converts; still mindful of the solemn charge with which they were commissioned, they prosecuted their work by endeavouring to keep sound in the faith, those converts whom they had made. With a view to the former purpose, they delivered the plain truths of Christianity in their preaching: that they might secure the latter object, they combated errors by their corrective and admonitory writings. Thus the elements of Christian religion, communicated in such manner and in such proportion as their respective audiences were capable of bearing, form the subjects of discourses made by St. Peter and St. Paul, as recorded in the Acts. Against the strong prejudices of Judaizing; against the multifarious and heterogeneous conceits of philosophising Christians; more particularly against the Docetæ, the Cerinthians, and Nicolaitans, were evidently directed, in greater part, the apostolical epistles.†

As the human mind has never ceased to be fertile of invention, through successive periods of the Christian æra have arisen different occasions, which from time to time have called on some of the clergy for mental exertions, superadded to those which they regularly em-

\* St. Matt. 28. 19, 20.

† See Macknight's Section 3. in Preface to 1st Ep. St. John.

ployed in the discharge of congregational and parochial duties. Novel opinions widely diffused were to be met as widely by seasonable confutations, in treatises rather composed for controversy in the world at large, than calculated for the edification of private devotional assemblies. Thence originated many valuable works of the now too much neglected Fathers, who were eminent advocates of our faith in the early centuries: and from the same causes proceeded the noble specimens of erudition, thought, and reasoning, which were produced by equally pious and able divines, in centuries not yet remote from the present.

2. Whatever may be the subject under consideration, it is a received axiom that we are not to argue from the misapplication and improper use of any circumstance. On the ground of this maxim, let us proceed to the case of religion. If in its essential nature, in its doctrinal precepts, in its ritual ordinances, a religious system is upon the whole good; in fairness and in candour no objection can be made to it, although contingently it may have given occasion for some effects confessedly undesirable, but nevertheless extrinsic from its primary design. These remarks are meant as brief answers to persons of a certain communion, who criminate the reformation of religion in the British empire, and charge it with being responsible for that discordance of sentiment, by which Protestants in these dominions are unhappily divided. However such discordance is to be lamented, yet it is not imputable to the Reformation; for it never was in the view or in the contemplation of our original reformers, that great diversity of religious tenets and of religious worship should exist among reformed Christians in our part of the world. That it does exist, is owing to those who have thought proper to exercise their religious liberty in a manner which

they conceived to be more salutary than adherence to what was intended by the fathers of our English church. The light of reformation in the spiritual world, was like the effulgence of the sun breaking forth from a cloud which had obscured its orb in the physical world. It threw clearness on ways, which, for a long period, had been but dimly discerned; even the ways by which Christians, with competent guides, might not only proceed, but might see and understand *how* they proceeded, towards the attainment of truth and salvation. If, in the freedom of their will, some Christians have chosen either to be their own directors, or to adopt guides who would strike into new ways, ways never described nor proposed by our reformers; the consequences, such as they are, must rest on the persons deviating from the course originally marked out by our Reformation; and not on our Reformation itself, which never designed such departure.

3. Societies, even of humble condition, prescribe to themselves certain principles on which to act, and certain modes by which to proceed. They well know, that unless these preliminaries are settled and recognised for observance by all their members, there could be no security either for general concurrence of sentiment on the outlines of the purpose for which they meet as constituted bodies, nor for general uniformity of conduct in transacting the concerns of their respective communities. Following the dictates of ordinary prudence, and guided by the spirit of apostolical instructions, our reformers drew up a rule of faith and worship for the Protestants of this country. The substance of that rule is virtually diffused through the several parts of our Liturgy; the sum of it is systematically arranged and comprised in our articles.

4. In preparing the rule of faith, our reformers

were directed by that sense of the Holy Scriptures, which had been received in the primitive and best days of the Christian æra. It is matter of regret, that deflection from their rule is now carried to the utmost limit which can be admitted consistently with any thing like a religious profession denominating itself Christian. The language and opinions resulting from such decadence cannot escape the observation of the clergy. But it may require some exercise of discretion and judgment to decide on the method in which it may be most proper to notice such language and opinions.

Between the intellectual and material soil, in many respects, there is close analogy.

— Quid quæque ferat regio ; quid quæque recuset ;  
Nec verò terræ ferre omnes omnia possunt ; \*

will be remarks not less in the consideration of the judicious preacher, than of the experienced husbandman. If every spot of ground will not alike receive, to advantage, every species of grain ; so neither is every audience competent to enter into every subject of divinity. Though by no means on all occasions, yet at seasons by far the more frequent and numerous, you will probably think it most advisable, because most edifying, to oppose error, not by express mention either of the error itself, or of those who maintain it, but by positive and direct assertion of our own doctrines ; by proof of their conformity with Holy Scriptures ; by enforcing observance of them under gospel sanctions. Still, however, though on the one hand you may deem it unsuitable, that your churches should be made places for theological controversy, or that your congregations should be perplexed with subtile enquiries ; yet, on the other hand, neither will your prudence nor your zeal

\* Virg. Geor. i. 53.—ii. 109.



permit you to act with that unaccountable indifference, so marked and reprehensible in the clergy of France, antecedently to the late brutal and sacrilegious revolution. To speak in common phrase, they suffered their cause to be written down, before they put pen to paper. To convey the same remark in terms more ornamental, as men, and as ministers, they allowed their civil and religious existence to stand on the verge of annihilation, before they put forth any of those mental energies, which, if seasonably applied, might have retarded the progress of sceptical faction and of infidel democracy. Not thus supine, for their own perdition, will be the clergy of Great Britain and Ireland. The manifold channels of public communication will not *all* be left open for the diffusion of wrong opinions. Minds active, enlightened, pious, will avail themselves of all fair and laudable opportunities, by which, to the misconceptions of novelty they may oppose the long received and more just representation of Christian truths; truths, which, if not delivered in express words, are at least collected by unforced and obvious deductions from the books of the New Testament.

5. When we can apply our attention either to the Holy Scriptures themselves; or to commentaries and books of theology, which in sentiment concur with the explicit\* declarations of St. John and St. Paul; with the strong† confessions of St. Thomas and St. Peter; with the belief of all the Evangelists and Apostles; with the practical and devout usage of the earliest Christians, the usage originating in the fullest conviction of our Lord's divinity; we find employment in the study of such writings to be far more satisfactory than occupation in any pursuit unconnected with religion.

\* In St. John, i. 1. — Rom. ix. 5.

† St. John, xx, 28. — St. Matt. xvi, 16. — Acts, x. 36.

And it is more satisfactory, because the works which we contemplate confirm our best hopes of those blessings, which, through the mercies of redemption, and the grace of sanctification, we humbly trust to enjoy in a future state. Gladly should we dwell on writings of that description only : but as we are devoted to the Lord, we must be zealous for the honour and glory of his name ; as we are bound to labour for the good of mankind, we must consider what may be for the greatest private and public benefit in the cause of religion. When, therefore, to the faith professed by ourselves, and not by ourselves alone, but by others also ; by men more numerous than to be easily calculated ; by men distinguished for mental abilities and exemplary goodness ; by men, amongst whom all neither were nor are members of our national church, but thousands, on account of circumstantialia alone, have been and are unconnected with the Church of England ; when to the faith professed by them, by us, by the immediate disciples of the apostles, objection is attempted to be set up and encouraged, by the dissemination of writings either palpably incorrect or defective in principles ; the task of examining such writings is imposed on some of us as a duty attached to our function.\* And if time, opportunities, and other requisites will fairly admit, we must exercise our patience by making research, even where, at every turn, we shall meet with such impropriety as will raise dissatisfaction, if not disgust. The prosecution of that design will necessarily lead us to explore those books, which would substitute erroneous for true doctrines. Not, indeed, all the books which

\* Μαλιστα παντων εμπειρον ειναι δει των ταιουτων αγωνων τον διδασκειν τους αλλους λαχοντα. — Chrysostom "De Sacerdotio," lib. 4. p. 79. Ed. Paris, 1614.

are published with that view, and with which the press is daily teeming. No perseverance could be equal to that task ; for in sort they are manifold, in luxuriance abundant ;

“ Sed neque quàm multæ species, nec nomina quæ sint,  
Est numerus : neque enim numero comprehendere refert :  
Quem qui scire velit, Libyci velit æquoris idem  
Discere quàm multæ zephyro turbantur arenæ.” \*

If possible, however, we must select what may be considered as text books of opinions different from our own ; whether such opinions have been maintained for some length of time, or whether in origin they are of date more recent.

6. We live in an age, when, strange to observe, on comparison of his doctrines with modern tenets, we must allow some degree of commendation even to Socinus himself. For although misinterpretation of various passages, which for establishing right doctrines are of material consequence, induced him to exclude from his summary of Christian faith many essential articles ; and although, in consequence of such exclusion, he has framed but a jejune and imperfect system ; yet he has not so reduced it, as to make it contain little more than that the Author of our religion was highly distinguished by being endowed with supernatural powers ; that after his crucifixion and burial, he rose from the dead ; that a general resurrection of the human race, at some future period, will be the consequence of Christ’s resurrection. On the authority of St. Matthew, i. 20—23. and of St. Luke, i. 35. (a circumstance deserving particular notice), Socinus maintains the miraculous conception.† From 1 St. John, ii. 2. he thinks it evident Christ is

\* Virg. Georg. ii. 103.

† See Bibliotheca Fratrum Polonorum, vol. i. p. 654. Ed. Fol. 1656. — “ Divini Spiritûs vi conceptum ac formatum.”

considered as abiding with the Father.\* From St. Matthew, xxviii. 18.—St. John, xiii. 3.—Eph. i. 20. he infers all power in heaven and in earth is given to our Lord†; one act of which will be exercised in raising us from the dead to a life of immortality. He asserts the dominion of our Lord to be over all angels‡, and all spirits, both good and bad; speaking of both as existing in real personality§, and describing both as respectively employed in good and evil actions. He affirms, and proves there can be no doubt, that our Lord hears our prayers, beholds our deeds, and discerns our thoughts. || He is of opinion they are not Christians, who attribute not these properties to Christ. ¶ He declares, in behalf of himself and those who think with him, “We confess and adore one Lord, the Son of “God.”\*\* And having contended that our Lord takes care of his disciples; that he is enabled to confer on them all things which they may want, for their more easy progress in their course begun, and for their attainment of eternal life; that therefore he is to his faithful servants “*loco ipsius Dei*,” and reigns in the church “*pro ipso Deo* ;” that consequently divine worship is to be shown, and acknowledgment of his power is to be made by us to our Lord, from whom we are to implore help in all those cases which are connected with his care and government of his faithful servants; having insisted on these points, Socinus concludes the passage

\* See *Bibliotheca Fratrum Polonorum*, vol. i. p. 165. — “*Hic porro apud Joannem fit disertè mentio, quòd Christus sit Conso-lator et Advocatus noster apud Patrem. Ex quibus verbis videtur posse omnino concludi, Eum considerari tanquam apud Patrem manentem.*”

† Ibid. p. 281.

‡ Ibid. p. 656.

§ See also *ibid.* p. 174. and 196. concerning the personality, and the sinfulness of the devil.

|| Ibid. 656. ¶ Ibid. 656. See Appendix. \*\* Vol. ii. p. 375.



in terms more than commonly strong; for he adds, “Without which show (of worship) and acknowledgment (of power), certain it is, that no one is even “worthy of being called a Christian.”\*

7. Seldom does transition advance so rapidly, as that from the beginning to the end of its course it should on no space be comparatively retarded. The strength of manhood subsides into the infirmity of retiring years, before it sinks into the decrepitude of old age. The warmth of summer is chilled by autumnal blasts, before it is exchanged for the severity of winter. The light of day fades into the dusk of evening, before it is obscured by nocturnal darkness. These are emblems of gradual declination from the original faith of Christians since the period of the Reformation†: they first fell off into the defects and errors of Socinianism; and thence precipitated into a system, which rejects the peculiarly Christian articles embraced by Socinus in common with most believers; but admits every tenet holden by him, in opposition to more universal belief. The system, with propriety, has by some been denominated the “Humanitarian;” but it will be better known by the appellation more frequently used, and therefore shall here be styled the “Modern Unitarian.”

8. The doctrines of the “Modern Unitarian System” may be collected from that standard of them entitled “The New Testament in an Improved Version, with “a corrected Text, and Notes Critical and Explanatory.” The distinguishing characteristics of that work appear to be the following:—

\* Vol. i. p. 246.

† Paul of Samosata was a *ψιλανθρωπιστης* in the third century. For the sake of accuracy, therefore, we are obliged to say, “since the period of the Reformation.”

1. A most unwarrantable defiance of manuscriptural and other copies.

2. An excessive liberty in figurative exposition.

3. A determined purpose that the whole of the New Testament shall by compulsion be made to bend, till it can be brought into conformity with a set of pre-conceived opinions.

1. Its most unwarrantable defiance of manuscriptural and other copies disregards those critical axioms, which, on account of their propriety, are deemed legitimate by biblical and classical commentators and editors in general, and which therefore in determining judgment, and for producing acquiescence, are admitted as decisive. Axioms, for instance, framed in these words: — “Lectio, “in quâ vetustæ recensiones cunctæ primitùs consentiant, indubiè vera est.”\* — “Est autem fides testibus “habenda, si sint non solùm idonei et graves, verum “etiam inter se consentientes.”† If the majority of “manuscripts be great, the probability (i. e. of the true “readings) increases in proportion.”‡ — “Though no “single manuscript can be regarded as a perfect copy “of the writings of the Apostles, yet the truth lies “scattered in them all.”§

The work, of which we are speaking, not only disregards the critical axioms, which have been laid down by others, and those too most strenuous advocates for unreserved examination; but it renders nugatory some observations made in its own preliminary introduction. The observations are these: —

\* Griesbach’s “Prolegomena,” Nov. Test. Sect. 3. p. lxxix. Ed. 2.

† Ibid. p. lxxix.

‡ Dr. Herbert Marsh’s Translation of an “Introduction to the “New Testament,” by John David Michaelis, vol. i. p. 332.

§ Ibid. p. 264.

“ The canon of the New Testament is a collection  
 “ of books written by the Apostles, or by men who  
 “ were companions of the Apostles, and who wrote  
 “ under their inspection.” \*

“ These books are called the canon, from a Greek  
 “ word, which signifies a *Rule*, because to a Christian  
 “ they constitute the only proper and sufficient rule of  
 “ faith and practice.” †

After having been thus taught, and most correctly taught, that the books of the New Testament are the only proper and sufficient rule of faith, we naturally conclude they are to be received as genuine in all their parts; and that they are warranted as genuine from beginning to end, on the best and sole grounds of proof by which any composition, written either antecedently to the existence of ourselves and contemporaries, or remote from the actual sight of ourselves and contemporaries, is capable of being proved genuine. We cannot therefore but be surprised, when in the very 2d page of the New Version, under St. Matthew, i. 16., and in the 120th page, under St. Luke, i. 4., we meet with remarks endeavouring to show, that passages of such length as to extend through whole chapters “ are of doubtful authority,” even although (to use the express words of the notes) “ they are to be found in all manuscripts and versions, which are now extant.” As these remarks are made in defiance of all manuscripts and versions, they can proceed on nothing but conjecture. Now, if conjecture be admitted to such a degree, as that it shall be allowed to invalidate the testimony of whole paragraphs at pleasure, by pronouncing them to be interpolations, there is an end of canon. Canon

\* Introduction to “ The New Testament in an Improved Version,” p. v.

† Ibid. p. vi.

must be a rule fixed. But if conjecture may virtually take away a part here, and a part there, evidently that which may be so mutilated and so diminished at the option of surmise, cannot be a rule fixed. Thus the remarks, in effect, destroy what the preliminary observations meant to establish, and leave us without a canon of the New Testament.

When passages occur in but few manuscripts, and those not of the highest character, hesitation about receiving them into the text is unquestionably allowable. But to the implied principle, in which those remarks originated, *viz.* "that although passages are found in "all manuscripts and in all versions, we may nevertheless pronounce them to be interpolations;" to such a principle we must object strongly; because the admission and application of it would in their consequences be pernicious to the cause of literature; pernicious to social life; pernicious to the complete rectitude of Christian faith.

The admission and application of that principle would be no less pernicious to the cause of literature, than were the fury of Antiochus Epiphanes\*, and the fanaticism of the Caliph Omar†; or than would have been the strange fancy of the paradoxical Hardouin‡, if it had met with encouragement, and had been received with approbation. The principle would not,

\* See "The Old and New Testament Connected," by Dean Prideaux. Part II. vol. iii. p. 258. Ed. 1749.

† Ibid. p. 23.

‡ Qui id (sc. Poema Jobi) infra captivitatem Babylonicam deprimunt, non multo sanius in Hebraicis judicare videantur, quàm in Latinis HARDUINUS; qui aurea Virgilii, Horatii cæterorumque Poemata ferreis Monachorum sæculis adscripsit. — Bp. Lowth's "De Sacrà Poesi Hebræorum Prælectiones." Not. p. 426. Ed. 1775.



indeed, go entirely to destroy the existence of them ; but it would annul the utility of all manuscripts, and of all copies anterior to the present generation, by rendering them ineffectual towards proving the originality and authenticity of any work, whether sacred or profane ; and thus, in that instance, would operate fatally as destruction itself. For, if perfect agreement of all manuscripts and versions will not demonstrate a composition to be original and authentic ; if in defiance of all manuscripts and of all versions, we may say, “ this “ is an interpolation,” and “ that is an interpolation,” such manuscripts and versions can be of no value for ascertaining what were or were not the writings of the ancients. Consequently, the destruction of them could not be more injurious to the cause of literature, than their being suffered to remain, if, notwithstanding their preservation, they are yet to guide our researches no further than mere option shall choose to grant.

The admission and application of that principle would be pernicious to social life. For if, in contradiction to all the best written evidence which can be adduced, we are at liberty to affirm documents are corrupted by interpolations, in cases the most serious, and in writings the most sacred within our knowledge, we may assume the same liberty on occasions of less moment, and in writings of less consequence ; in letters, for instance, or wills, or charters. Thus society would lose that certain dependence with which it now relies on divers modes of accurate information, where it cannot have personal evidence ; and by that loss would be reduced to a situation of general mistrust, in which men would believe nothing but what themselves or contemporaries had heard, seen, and attested personally ; a situation which would create perplexities so innumerable, that

the business of the world could not proceed under them.

The admission and application of that principle would be pernicious to the complete rectitude of Christian Faith. For, it would leave us all free to imitate the Marcionites\* and Ebionites† of old ; we might fashion the Gospel each according to his own pleasure ; we might allow the credibility of no other facts, and acknowledge the obligation of no other doctrines than of those only which should coincide with our own self-will ; we might exclude many facts which stand recorded, and reject many doctrines which are inculcated throughout the whole of the New Testament, but are not calculated to flatter our prejudices, either intellectual or moral.

It is the part of prudence to be on its guard, and to be ready prepared with antidotes to evils worse than physical, even those of the understanding and mind. If a morbid fear of believing too much would impel us to the rejection of what is authenticated by universality of concurrent proof ; let us remember it may be counteracted by the language of more sound and more just thought, speaking to this effect : — “ Benè tamen est, “ quòd multi antiqui codices scripti servati sunt, paulatimque eruti e Bibliothecis, per quos integer ad nos “ textus authenticus venit.”‡ If the same disordered apprehension should create propensity to innovate, by changing what has been substantiated for something

\* See “ A new and full Method of settling the Canonical Authority of the New Testament ;” by Rev. Jeremiah Jones. Vol. i. p. 264. Ed. 1798.

† Ibid. p. 310.

‡ See p. 165. of “ Ioannis Augusti Ernesti Institutio Interpretis “ Novi Testamenti ;” Fourth Edition, with Notes by Ammon ; Leipsic, 1792.

which can be but fanciful; let us recollect that mischievous inclination may be repressed by the critical axiom, which even Griesbach prescribed to himself as a law :—“ Nil mutetur e conjecturâ; nil sine testium, “ nempe codicum, versionum, patrum, auctoritate.” \*

Returning to the work, which is called “ The New Testament in an Improved Version,” we may proceed to observe,

A second characteristic of that work is, an excessive liberty in figurative exposition. Serious enquiry cannot but discover, that if the aid of imagination be taken away, the system and its standard, like a baseless fabric, must sink into ruins. It has commonly been conceived, that the Evangelists meant to give a compendious historical account of some extraordinary facts, with which should be interwoven the peculiar doctrines of the principal person concerned in those transactions. Certain it is, that in the early periods of the Christian æra, both those who embraced, and those who did not embrace the new religion, understood the writings of the Evangelists, in the plain sense which their words would convey to hearers or readers, who, having been accustomed to Oriental diction, knew what allowance was to be made for figurative language. Certain also it is, that on the ground of those facts and doctrines, which the Evan-

\* Prolegomena Nov. Test. Griesbach. p lxxxiii. vol.i.—In having restrained himself by that rule, Griesbach shewed his candour, and so far is to be commended. Most earnestly, however, it is to be wished, that he had also imposed on himself more cautious forbearance in rejecting precedents and authorities of high character. He had then given a text more entitled to reception, than that which appears in his second Edition of the Greek Testament; a work exceptionable, and by no means to be recommended for general use.

gelists recorded, Justin Martyr, in the name of himself and of other believers, declares, "We adore and worship "Him (*i. e.* God the Father) and the Son who came "from Him; and the Prophetic Spirit." \* Athenagoras vindicates himself and other Christians, affirming they "acknowledged God the Father, and God the "Son, and the Holy Spirit, explaining both their "Power in Unity, and their Distinction in Order." † Tertullian asks, "Quæ est substantia Novi Testamenti, "statuens legem et prophetas usque ad Ioannem, si non "exinde Pater, Filius, et Spiritus, tres crediti unum "Deum sistunt?" ‡ The testimony of Pliny, concerning the Christians in his time, *i. e.* in "the 65th or 66th "year after our Lord's ascension §," proves "Quòd "essent soliti stato die convenire, carmenque Christo "quasi Deo dicere secum invicem." These extracts are laid before you, with the design of demonstrating, that long antecedently to the Council of Nice, the Evangelists were understood as intending to speak of realities, when they mentioned the most distinguishing and marked circumstances which related to Christ, whether in describing his whole character, or in setting forth the doctrines delivered by Him. For, nothing but conviction, that realities in those circumstances were meant by the Evangelists, could have induced the pri-

\* Εκείνον τε και τον παρ' αυτου Υιον, Πνευμα τε το προφητικον σεβομεθα και προσκυνουμεν. — Just. Mart. *Apol.* l. c. 6. as quoted in the Latin Edition of Archdeacon Welchman's Work on the Thirty-nine Articles, p. 13. Ed. 1793.

† Τις ουν ουκ αν απορησαι, λεγοντας Θεον πατερα, και Υιον Θεον και Πνευμα αγιον, δεικνυντας αυτων και την εν τη ένωσει δυναμιν, και την εν τη ταξει διαιρεσιν, ακουστας αθεους καλουμενους. — Athenagoras, *ibid.* p. 14.

‡ *Ibid.* p. 15.

§ See p. 507. of "The Truth of the Gospel shewed;" by James Macknight, D. D.



primitive converts to build on them principles, which not in a subordinate, but in the highest degree, were deemed essential. In contradiction, however, to those principles, and to the idea of realities, on which the tenets of the primitive Christians were founded, the notes subjoined to the New Version are so directly pointed, and are thence so calculated to mislead from substance to shadow, that they compel us to ask, “When we are reading the Gospels, are we reading historical narratives? or are we reading a continued series of allegory, or of metonymy, or of metaphor?” The notes\* tell you, “Satan is the personification of the principle of opposition—the principle of moral evil personified.” The Holy Spirit, into the worship of which we are initiated by our baptismal form, according to them†, means only confirmation of our religion “by the gifts of the Holy Spirit,” and does not imply “a distinct personal existence.” In perfect correspondence with which assertion, when they explain the text where St. Paul tells the Corinthians, the Spirit divides miraculous operations, imparting to each person “severally as He willeth;” they say, “Divine inspiration is here personified.”‡ Yet, in three verses of the very same chapter§, “The Spirit, Lord, God,” are so expressly introduced, that Markland points out the passage for particular notice in these words, “Observe the distinct mention of the three Persons in the Trinity in these three verses.”|| The pre-existence of our Lord, in divine nature, antecedently to Abraham,

\* P. 166. under St. Luke, xiii. 16.—p. 229. under St. John, viii. 44.— See also p. 245. under St. John, xiii. 27.

† P. 73. under St. Matt. xxviii. 19.

‡ P. 395. under 1 Cor. xii. 11.

§ 1 Cor. xii. 4, 5, 6.

|| Markland's Observation is in p. 338. of “Critical Conjectures on the New Testament;” by W. Bowyer. Ed. 4to. in 1782.

is interpreted to be only, that our Lord “was designated to his office before Abraham was born.”\* And the emphatical declaration, “Before Abraham was, I am,” by a degrading construction, is brought down to mean no more than that our Lord’s mission was settled and certain before the birth of Abraham.”† — “O quot  
 “Alembicis opus fuerit, ad hanc sententiam ex textu  
 “verborum Christi plano et perspicuo eliciendam!”‡ In these and similar modes of exposition, however ingenious may be the refinement, it is nevertheless no more consistent with Gospel History, than the hypothesis either of those who contended there was nothing material, or of those who maintained every thing, to the exclusion of mind, was throughout the universe all material, could be according to the nature of inanimate or animate existence, of irrational or rational being. Each case exhibits instances tending to demonstrate, that if in philosophical and theological researches we deviate from common sense corrected by well-informed understanding, and guided by the exercise of sober judgment; and if we choose rather to follow the wan-

\* P. 230. of the New Version, under St. John, viii. 58.

† Ibid. under St. John, viii. 59.

‡ This is the exclamation of Glassius, when he is commenting on the Socinian interpretation of St. John, viii. 59. To the words quoted he adds, “Certè neque *κατα λειψιν*, neque *κατα διανοιαν* in illo (sententia) extat. Et si Scripturam ita *στρεβλοῦν* volupe est, quis in illâ nativam suam integritatem et perspicuitatem retinebit?” The Socinian interpretation is, “Before Abraham can become the father of many nations, I am your Christ and Saviour.” Glassius proves this construction to be reconcileable neither with the time implied by the verbs; nor with the manner in which the words are connected; nor with the meaning of the expressions.— See p. 429. and three following, in the work entitled “Philologiæ Sacræ Libri Quinque,” by Glassius.

derings of imagination ; it is impossible to foresee the conclusions, in which our pursuits may terminate.

A third characteristic of the work, to which we have been adverting, is a determined purpose that the whole of the New Testament shall by compulsion be made to bend, till it can be brought into conformity with a set of preconceived opinions. With the view and in the hope of accomplishing this purpose, it proceeds by the following means : \* —

By giving to conjecture a degree of authority which can belong only to manuscripts.

By substituting figure instead of admitting that reality which the text clearly indicates.

By assuming there is an ellipsis, where it does not exist ; and then, in order to supply the imaginary omission, by introducing words in a manner so forced, as to violate all rules of interpretation.

By distorting words from their plain meaning.

By so interpreting and so commenting, as if it were true that the same word must always have the same force in its import, and that the same phrase must always express the same meaning ; whereas it is well known, that the import of a word will often be more or less strong and emphatical, according to the time, place, and occasion in which it is used ; and the sense in which the same phrase is to be understood in different passages, can frequently be collected only from the tenor of the context in which the phrase is interwoven.

By abbreviation of time, and by limitation of action, where neither is warranted.

By contradicting the scope of the Old Testament in its sacrificial appointments and prophetic declarations ; and also the whole purport of the New Testament,

\* For proofs, see Appendix.

which is expressed as literally as can be spoken by language, concerning the atonement.\*

9. Such, on examination, appears to be the standard of the modern Unitarian system; a work which might be said to unevangelise the Gospel, if indeed the New Version and its notes were allowed to be in all parts correct. But, before we of the clerical order can make that concession, we must experience a strange revolution in our habits and in our minds. For we must not only discard our Liturgy, which is a most invaluable and practical comment on the New Testament; we must not only reverse the ideas, which the use and authority of past ages have affixed to words in the original texts, and in the most approved translations of Scripture; we must not only reject the received modes of analysing a sentence, but we must forget the grounds on which Julian and Celsus objected to Christianity; we must forget the occasion on which St. John wrote the introduction of his Gospel against the Gnostics† and their æons; we must forget that the very cause which stimulated the Jewish Sanhedrim to be earnest for his death, was Christ's asserting the divinity of his Nature‡; we must forget that Isaiah, in predicting the extraordinary advent of the Messiah, and in describing

\* See Bp. Butler's "Analogy;" Part II. ch. v. s. 6. p. 298—306. Ed. 1771.

† His omnibus occurrendum videbat Joannes, ne pòst futura ætas incerto opinionum fluctuaret; præcipuè vero Gnosticis, qui inter suos Æonas nominabant Λογον, item Ζωον, item Μονογενῆν et Σωτηρα — et alium rursùs dicebant esse *Mundi Opificem*, alium *Christum*, alium *Jesum*. Ostendit ergo Joannes omnes istos titulos uni eidemque Jesu Christo congruere." — Pol. Synops. Procem. Evang. S. Joannis.

‡ Compare St. Matt. xxvi. 65, 66. — St. Mark, xiv. 63, 64. — St. John, xix. 7.



his character, first calls Him “Immanuel\* ;” and then denominates Him “Wonderful, Counsellor, the Mighty “God.” Prepared, indeed, must that person be to give gold for brass†, and silver for dross‡ ; to take a coarse daubing for a fine original picture, or a dead corpse for an animated body, who would change our received translation of the New Testament, and our Liturgy which contains a summary of its doctrines, for a work in its principles so scanty, cold, and cheerless ; a work which would leave us with no Sacrifice atoning for our sins ; with no Holy Spirit, who, if we earnestly supplicate Him, will direct us in the perplexities of our minds, will comfort us in the anguish of our souls ; with no Advocate, who will make our imperfect prayers acceptable to the Almighty ; with no Lord, to whom we may cry for help, in the time when we need support under difficult trials§ ; with no confidence that although our bodies will die, yet our souls will continue to retain the powers of sense, thought, and activity ; with no prospect but that body and soul shall lie dormant, till the final period of general resurrection. ||

\* Isaiah, vii. 14. — ix. 5. See Bp. Lowth’s notes on those passages, annexed to his New Translation of Isaiah.

† II. 6. 236. Χρυσέα χαλκείων. ‡ Isaiah, i. 22.

§ The note subjoined to 2 Cor. xii. 8. in the New Version, denies that the example of St. Paul can authorise us in praying to Christ. To the same effect is the note on Acts, vii. 59., on which passage, observable are the words of Markland : “It is so far from “being necessary to understand Θεον after επικαλουμενον, that it is “quite contrary to Stephen’s intention, which was to die a martyr “to the divinity of Christ. So that it is him only he invokes, as if “it had been written επικαλουμενον (τον Κυριον Ιησουν) και λεγοντα, Κυrie “Ιησου, δεξαι, &c., calling upon the Lord Jesus, and saying, Lord “Jesus, receive my spirit.” — Bowyer’s Conjectures.

|| The notes on Philip. i. 21. and 1 Thess. iv. 18. in the New Version, suggest no other expectation.

Yet scanty, cold, and cheerless as are the principles of this standard and system, they have proved injurious; for they encourage means, by which to exclude from common readers the peculiar doctrines of Christianity. The truth of this assertion will sufficiently appear from a single instance. We are all well acquainted with what in its genuine substance was an edifying book, “The Great Importance of a Religious Life.” The third chapter of it dwelt particularly on the redemption of mankind by the Son of God\*; whom it describes as the propitiation for our sins; and whom it sets forth as the object of devout praise in a state of eternity. Zeal for proselytism has stooped so low as to take that book in hand; by exenteration to pluck from it all the contents which in a distinguished manner were Christian; and then, under the title which it first bore†, to throw it again into the world devoid of its Christian doctrines, like an empty casket plundered of its jewels. Surely such a procedure will justify an intimation that vigilance against error must still be exerted.

10. Continuance of such exertion will prosecute the good work in which men of erudition and research, of perspicacity and judgment, of faith and conscience in the sight of their God and Saviour, have successively been engaged. Thanks be to God! His gracious Providence has never left us destitute of circumstances favourable in their nature and tendency. If, within the course of some few years past, endeavours have been used to mistate the doctrines of Christian reli-

\* In the Thirty-first Edition. — See p. 84. 93. 76.

† For a minute statement of the several parts in which Mr. Melmoth's original work has been altered by the modern Unitarian editor, we are indebted to the “British Critic” for January, 1813. — See p. 48.

gion; for our consolation and joy, within the same period, supporters of the Gospel and of Gospel truths have intrepidly stood forth and victoriously combated the writings of misrepresentation. This remark might be verified by appeal to many Works produced in the present century. Propriety, however, suggests, that we should confine ourselves to those only, the contents of which are immediately applicable to the subjects just considered, tending as they do either to confirm right opinions, or to correct mistaken sentiments of religion. Under such description will come the following works: "A Collection of Evidences for the Divinity of our Lord," by Mr. Freston.\* "Certain Principles examined, in Eight Discourses," by Mr. Falconer. The second, third, fourth, sixth, ninth, and eighteenth sections of "An Address to his Parishioners," by Dr. Valpy. "Critical Reflections upon the important Misrepresentations contained in the Unitarian Version of the New Testament," by Dr. Laurence. The third edition of "Discourses on the Scriptural Doctrines of Atonement and Sacrifice," by Dr. Magee. "Animadversions on the Unitarian Translation of the New Testament," by Mr. Rennell. "Remarks on the Version of the New Testament lately edited," by Mr. Nares. To the authors of those Works are due, and are now made, our grateful acknowledgments for their seasonable labours; by which strength is given to our former persuasions; increase is added to the knowledge before acquired; and from their being placed in points of view, under which they had not hitherto commonly appeared, many subjects now engage our

\* These discourses expose the contradictions, the unphilosophical requisitions, the unwarrantable assumptions, in Mr. Evanston's "Dissonance of the Four Evangelists." See p. 22. 57. 81. 87. 90. 146. 210. of the "Discourses," on those several points.

attention, which heretofore were not so accurately noticed.

11. Encouraging is the retrospect on those writers. And why should we doubt that others of a similar kind will assist our cause, as occasion may require? The fountains of our education are still pure. The clergy of the United Kingdom are still earnest and learned. In the highest degree of estimation are still holden the works of Hooker, Chillingworth, Hammond, Stillingfleet, Barrow; of Pearson, Bull, Sherlock, Butler, Wake, Secker. These are circumstances which indicate the prevalence of right taste, and of right principles in those sources of philology and religion from which, with reason, we may hope will proceed a copious supply of ability well qualified, and of resolution determined to maintain the cause of truth. And as the sentiments of the heart will find corresponding utterance, when that is dishonoured which we should hold in most sacred veneration, even the name of the Lord our Redeemer, most high in the glory of God the Father! \* we may confidently expect there never will be wanting defenders of our received doctrines, received by us of the present age; by the fathers of the English church at the period of the Reformation; by the primitive Christians of highest antiquity; because consonant with the substance of all the apostolical epistles; because inculcated by that most extraordinary convert and preacher St. Paul, who expressly styles Christ, “over all, God blessed for ever!” † received, because warranted by the more than usually grand introduction of St. John’s gospel; received, because conformable with our Lord’s declaration of the Divine purpose, “that all men

\* “Gloria in Excelsis,” in the Communion Service.

† Rom. ix. 5.



should honour the Son, even as they honour the Father\* ;” received, because deducible from the very words by which at our baptism we devoted ourselves to the acknowledgment and religious worship of the Father, Son, and Holy Ghost. To that Trinity in Divine power, and Unity in Divine nature, may we never cease to render praise in the language of our accustomed doxology. But retaining the usage, and perpetuating the sentiments of the ancient church†, with all the humility and with all the gratitude which become Christians who are blessed with creation, redemption, and sanctification, “to the Father, and to the Son, “and to the Holy Ghost,” let us steadfastly persevere in ascribing “glory.”‡

\* St. John, v. 23.

† See Dr. Comber’s “Companion to the Temple,” p. 71. Fol. Ed. 1688. — Mr. Shepherd’s “Critical and Practical Elucidation “of the Morning and Evening Prayer,” p. 101. Ed. 1796.

‡ “Baptising, we use the name of the Father, of the Son, and of “the Holy Ghost : confessing the Christian Faith, we declare our “belief in the Father, and in the Son, and in the Holy Ghost : “ascribing glory unto God, we give it to the Father, and to the “Son, and to the Holy Ghost. It is *αποδειξις του ορθου φρονηματος*, “*the token of a true and sound understanding* for matter of doctrine “about the Trinity, when, in ministering baptism, and making “confession, and giving glory, there is a conjunction of all three, “and no one of the three severed from the other two.” — Hooker’s “Ecclesiastical Polity,” p. 246. Fol. Ed. 1682. Book v. s. 42.



## APPENDIX.

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P. 194. *our Lord hears our prayers.*]

Interrog.

Quid de exauditione precum, deque non modò actionum sed cogitationumstrarum cognitione statuis? annon his præditum Jesum Christum esse censes?

Respon.

Nihil hic dubii esse potest. Quomodo enim sine his nos regere ac gubernare posset, et nostri curam habere?

Interrog.

Quid igitur censes de iis, qui ista Christo non tribuunt?

Respon.

Censeo, illos non esse Christianos, quippe qui re ipsâ Christum non habeant, et Jesum esse Christum licet fortasse apertè verbis non audeant, re tamen ipsâ omnino negent. — Bibliotheca Fratrum Polonorum, vol. i. p. 656.

P. ib. *We confess and adore.*] Unum Deum Patrem omnis principii atque originis expertem, et unum Dominum Dei filium, hominem illum Jesum Nazarænum crucifixum et resuscitatum confitemur, et adoramus. — Bibl. Fratr. Polon. vol. ii. p. 375.

P. ib. *that our Lord takes care.*] Cæterùm, quod diximus de rectè ac plenè hoc intelligendo, quod Jesus habeat potestatem nobis æternam vitam dandi, significat, debere non tantùm agnoscì, præter id, quòd doctrina Christi ejusmodi sit, ut, si quis secundum illam vivat, vitam æternam sit habiturus, Jesum illo ultimo die suscitaturum a mortuis suos fideles, et transformaturum corpora nostra vilia, ut sint conformia corpori illius glorioso; sed etiam, nunc perpetuò habere curam

omnium suorum, omniaque illis posse largiri ac suppeditare, quibus indigeant, quo facilius possint in cœpto cursu pergere ac perseverare, et tandem vitam æternam adipisci: id quod Christum habere agnosci nequit, quin simul agnoscatur, illum esse suis fidelibus per totum hunc cursum, usque ad ipsum iudicii digne loco ipsius Dei, et pro ipso Deo in Ecclesiâ regnare; et inde necessariò consequitur et cultus divini exhibitio et agnitio potestatis implorando ipsius Jesu opem in iis omnibus, ubi habeatur ratio curæ ac gubernationis prædictæ, quam Jesus suorum fidelium habeat, SINE QUA EXHIBITIONE ET AGNITIONE CERTUM EST, NEMINEM VEL DIGNUM QUIDEM ESSE, QUI CHRISTIANUS APPELLETUR. — Bibl. Fratr. Polon. vol. i. p. 245.

P. 205. *means.*] That the work entitled the “New Testament in an improved Version,” resorts to the several means stated in p. 205. will appear on reference to the passages mentioned under the seven heads immediately subsequent.

1. *By giving to conjecture, &c.*] See p. 2. note under St. Matt. i. 16. — and p. 120. note under St. Luke, i. 4.

2. *By substituting figure, &c.*] See p. 73. note on St. Matt. xxviii. 19. — p. 166. note on St. Luke, xiii. 16. — p. 276. note on Acts, v. 3. — p. 343. note on Rom. i. 4. — p. 395. note on 1 Cor. xii. 11.

3. *By assuming, &c.*] See p. 201. Version of St. John, i. 10. The version of this passage, and the note subjoined, are extraordinary. The version is, “the world was *enlightened* by him.” The note maintains the propriety of this version; first, by asserting that in the New Testament the word *ἐγενετο* never bears the sense of *creating*; secondly, by comparing St. John, i. 10. with St. John, i. 6. and with St. Matt. xxiii. 15. On which two points we may thus remark,

1st, Although the second aorist of *γίνομαι* is not found in the New Testament with the signification of *creating*, yet another tense of that verb is so used. In his epistle to the Hebrews, xi. 3., St. Paul alludes to that primary cause, the Divine command, which called the universe into existence. He describes the effect of that command to have been *εἰς τὸ μὴ ἐκ φαινομένων τὰ βλεπομένα γεγονέναι*. The scope of the Apostle’s subject, and the most natural mode of interpretation, lead us



to render *γενεσθαι* by the term *created* or *made*. The inference is, if any one tense of *γινομαι* may be used with the signification of *creating*, *εγενετο* may be so used.

2dly, St. John was warranted in using *εγενετο* with that signification; for Josephus, his contemporary, adopts *γινομαι* in the same acceptation. That historian, in his chapter on cosmogony, has these sentences; *γενεσθαι φως εκελευσεν ο Θεος*. Lib. I. c. i. s. 1. *Και τον κοσμον εν εξταις ταυταις ημεραις Μωϋσης και παντα τα εν αυτω φησι γενεσθαι*. Ibid. When he comes to the mention of Adam and Eve, he says, *Ο δε ανθρωπος ουτος Αδαμος εκληθη σημαινει δε τουτο, κατα γλωτταν την Εβραιων, Πυρρος, επειδη περ απο της πυρρας γης φυραθεισης εγεγονει*. Ibid. s. 2. *Και ο Αδαμος προσαχθεισαν αυτην εγνωρισεν εξ εαυτου γενομενην*. Ibid. If a writer, so respectable as Josephus, would use *γινομαι* to express *creation*, no reason can be assigned why St. John should not use the same word for the same purpose.

3dly, St. John was not only warranted, but there was peculiar propriety in his using *γινομαι* to express *creation*. It is one of the very words used in a work with which the Evangelists and Apostles were conversant; the Septuagint translation of the Old Testament.\* The first book of the Pentateuch derives its name *Γενεσις* from *γινομαι*. Some part of that verb, in the sense of *creating* or *making*, occurs often in the first chapter of Genesis, *e. g.* *Και ειπεν ο Θεος, γενηθητω φως και εγενετο φως*, v. 3.—*γενηθητω στερεωμα εν μεσφ του υδατος*, v. 6.—*γενηθητωσαν φωστηρες εν τφ στερεωmati του ουρανου*, v. 14. Thus we see *γινομαι*, in the sense of *creation*, was of scriptural usage. And as St. John was describing the very same *creation* which is described by the Septuagint, he could have adopted no term, for that purpose, with greater propriety, than the term adopted in the Septuagint.

4thly, That in St. Matt. xxiii. 15. the word *προσηλυτος* must be understood after *γενηται* is, indeed, true. But between the

\* The Evangelists, we may presume, chose rather to follow in *general* that common version, against which the Jews had *then* nothing to object, and for which the *first converts* had a high veneration. — P. 7. of "The Modes of Quotation," by Dr. Owen.

ellipsis in that passage, and the imaginary ellipsis in St. John, i. 10., there is this material difference. The supplying of the former from *προσηλυτον*, which is so near *γενηται*, must be obvious to any scholar of the plainest understanding. Whereas, the proposed insertion of *πεφωτισμενος* after *γενηται* in v. 10. is so little *απο κοινου*, is so very remote from ordinary usage, that the conception of it could enter only into a mind more than commonly inventive and studious of novelty.

5thly, If it could be allowed that in v. 10. *πεφωτισμενος* ought to be understood after *γενηται*, then, indeed, the mode of interpreting v. 10. and v. 6. should be the same. But it is utterly impossible to admit *πεφωτισμενος* into v. 10. The insertion of it is neither necessary nor proper. Not necessary, because the affirmative proposition *ὁ κοσμος δι' αὐτου εγενετο* is in itself equally complete as the affirmative proposition *παντα δι' αὐτου εγενετο* in v. 3. LEISNER speaks of "Fictæ Ellipses." He explains his meaning thus: "Ellipses autem fictas voco, quum vocabula dicuntur ommissa esse, quæ ad plenam orationem, sensûsque Integritatem non sunt necessaria." Præf. to LAMBERT Bos. Ed. 7. Under that description falls the imaginary ellipsis of *πεφωτισμενος* in v. 10.

But, moreover, the insertion of that word in v. 10. would be improper, with a view both to analysis and subject. To analysis, because, between *φωτιζει* in v. 9. and *εγενετο* in v. 10. intervenes the clause *εν τω κοσμῳ ην*, "He," (for *αυτον* at the end of v. 10. by its gender proves that *ην* refers to the *Λογος*, and not to *φως*,) "He was in the world." Now the introduction of this clause is not in any such manner as can indicate that suspension of thought between *φωτιζει* and *εγενετο*, which we commonly understand when a passage is merely parenthetical. It has all the requisites which can constitute the commencing clause of a new sentence, proceeding to farther progress in the series of description. Being of such a nature, it stands as an insuperable impediment to any reference from *εγενετο* in v. 10. to *φωτιζει* in v. 9.

The insertion of *πεφωτισμενος* after *εγενετο* in v. 10. would be improper with a view to subject. For the effects of such insertion would be, to resume an idea from which the mind of the evangelist had passed, and to exclude a new idea,

in which his mind had entered. In v. 9. he meant to assert, in opposition to Cerinthus, that Christ, and not either any Æon, or John the Baptist, was the "True Light;" and that by Christ were made communications of religious knowledge to the human race.

Having finished that description of Christ, the evangelist, in v. 10. proceeds to oppose Cerinthus on another ground. He asserts that Christ, and not any inferior spirit, by Cerinthus called Δημιουργος, was the Creator of the world.

According then to our received, which is in fact the right, translation of v. 9. and 10. the evangelist sets forth the dignity of Christ under a twofold character, *viz.* that of a spiritual Illuminator; and that of an efficient Creator. But if πεφωτισμενος is to be obtruded on us in v. 10., the latter character will be superseded, and a very material doctrine of the evangelists, in opposition to the tenets of Cerinthus, will lose the support which is given to it by a just interpretation of v. 10. On account of that important circumstance, and also because the idea of forcing πεφωτισμενος into v. 10. is not only far-fetched, but also repugnant to the most simple and legitimate modes of analysis and interpretation; the version, and the manner of supplying the imaginary ellipsis in v. 10., must be rejected as innovations unwarrantable.

4. *By distorting, &c.*] See p. 81. note on St. Mark, iii. 29. — p. 200. Notes on St. John, i. 1, 2, 3. — p. 234. Version of St. John, x. 18. and note. — p. 252. Note on St. John, xvii. 5. — p. 345. Version of Rom. i. 20. — p. 359. Note on Rom. viii. 34. — p. 421. Note on 2 Cor. ii. 14. — p. 426. Note on 2 Cor. xiii. 14. — p. 433. Note on Gal. iv. 4. — p. 440. Note on Eph. i. 10. — p. 441. Note on Eph. i. 20. — p. 455. Note on Phil. ii. 6. — p. 462. Note on Col. i. 16. — p. 484. Version of 1 Tim. iii. 16. and note. — p. 517. Note on Heb. ix. 14. — p. 522. Version of Heb. ii. 3. and note. — p. 546. Version of 1 St. Pet. iii. 22. and note. — p. 554. Note on 2 St. Pet. iii. 12. — p. 560. Note on 1 St. John, iii. 8.

5. *By so interpreting, &c.*] See p. 34. Version of St. Matt. xiv. 33. — p. 73. Note on St. Matt. xxviii. 19. — p. 199. Version of St. Luke, xxiv. 52. — p. 200. Version of St. John,

i. 1. and notes, — p. 211. Note on St. John, iii. 31. — p. 222. Note on St. John, vi. 62. — p. 230. Note on St. John, viii. 58.

6. *By abbreviation, &c.*] See p. 42. Note on St. Matt. xviii. 20. — p. 62. Note on St. Matt. xxv. 46. — p. 73. Version of St. Matt. xxviii. 20. and note. — p. 285. Note on Acts, vii. 59. — p. 424. Note on 2 Cor. xii. 8. — p. 556. Note on 1 St. John, i. 1.

7. *By contradicting.*] See Note on St. Matt. xx. 28. — p. 63. Note on St. Matt. xxvi. 28. — p. 440. Note on Eph. i. 7. — p. 482. Note on 1 Tim. ii. 6. — p. 499. Note on Tit. ii. 14. — p. 545. Note on 1 St. Peter, iii. 18. — p. 557. Note on 1 St. John, ii. 2. — p. 562. Note on 1 St. John, iv. 10.



A  
CHARGE,

DELIVERED IN

THE DIOCESE OF HEREFORD,

AT

THE PRIMARY VISITATION;

IN 1816.



## A CHARGE.

---

REVEREND BRETHREN,

TO clerical, as to other professional men, their particular vocation suggests abundant matter for Introductory Discourse, even where novelty of connection and other impediments have yet allowed but few opportunities for the happiness of personal acquaintance. The wonders of creation ; the fall of man ; the promise of a Redeemer ; the types of his Sacrifice ; the succession of prophecies foretelling his advent ; the appearance of our Lord in a human form ; the marvellous operations which proved his Divine nature ; his atoning death ; his glorious resurrection ; his implied doctrine of tri-une Godhead ; his ascension ; the predicted effusion of the Holy Spirit ; the gift of tongues ; the ordinary graces of the Holy Spirit ; the propagation and increase of Christianity : — These are prominent parts in the extended series of revealed religion ; and as they are all deeply interesting to us, we might enter at once on either of them as a topic fit for this solemn meeting.

Among the articles of faith which distinguish and exalt Christianity, for the commencement of an episcopal address, at a primary visitation, the divinity of our Lord presents itself as a leading and proper subject. It is the doctrine on which, in secret, we daily meditate ; the doctrine on which, in public, we earnestly dwell ; the doctrine on which depends our saving help, even

the efficacy of atonement and certainty of redemption. Why the Humanitarians are zealous in teaching misconstruction of those scriptural passages, which demonstrate the divine nature and the eternal pre-existence of our Lord, themselves best know. Undeniable, however, it is, that they do labour for that perilous end.\* In proportion, therefore, to the assiduity employed by them in support of their cause, it is our province to counteract their designs, principally by inculcating the plain sense of Gospel truths; and partly also, when occasions like the present recur, by showing how much the Humanitarians are mistaken in some of their main positions.

They affirm that the doctrine of our Lord's divine nature was not holden by Christians who lived antecedently to that period, when in the fourth century of our Christian æra the Nicene Fathers composed their creed: by which they would be understood to mean, that the doctrine originated in the articles settled by that confession of faith. This assertion is not more correct, than another which is sometimes made; viz. that Christianity became the prevailing religion in the Roman empire, because Constantine the Great embraced and favoured it by the publication of edicts. In each of these cases, the order of things is inverted. If we turn to the writings of Tertullian and Arnobius†, we shall see that before Constantine professed himself a convert, the Christian religion had been adopted by persons of all ranks and descriptions, except the priests, throughout the Roman empire. And on

\* Particularly their chief writers, Jones, Aspland, Belsham.

† See Macknight's "Truth of the Gospel History," p. 492. 494. 517. And, Seigneux de Correion's notes on Addison's *Evidences of the Christian Religion*, p. 219. 221, 222., translated by Dr. Purdy.



examination of several works, derived from primitive Christians, we are justified in concluding that the Nicene Fathers made our Lord's divinity an article of faith, because that doctrine had long since been maintained, and in succession delivered down to them through all preceding centuries. They did not frame a new article; they did but recognise and incorporate into their symbol an article already sanctioned by their Christian forefathers.

When the Gospel was first preached to the heathen world, it was not an age of barbarous ignorance, but of high cultivation, so far as respected the knowledge of arts and sciences. In the cities which at that time were most celebrated, in Athens, Corinth, Ephesus, Alexandria, Tarsus, Rome, existed persons of considerable credit for intellectual attainments. From these places emanated mental improvements, the energies of which were exerted with force through what might then be termed the civilised world. Thence resulted competency for the production of those numerous writings, in which the primitive Christians showed they had thoroughly considered and perfectly understood the grounds on which rested what they had embraced, and what they ably defended\*, the Christian religion. The few volumes of their books remaining *entire* have long been obtainable, and come within the course of ecclesiastical study. That emphatical sentence of Justin Martyr†, concerning

\* See "The authenticity, &c. of the New Testament," by Godfrey LESS, translated by R. KINGDOM.—p. 101. Justin Martyr.—p. 108. Tatian.—109. Irenæus.—117. Athenagoras.—122. Theophilus of Antioch.—125. Clemens of Alexandria.—128. Tertullian.—151. Hippolytus.—See also Jortin's "Remarks on Ecclesiastical History," vol. i. p. 84—95.

† In Justin Martyr's Dialogue with Trypho. It is quoted by Jortin, in p. 17. "Discourses concerning the Truth of the Christian Religion;" and by Wilson, p. 54. of "Illustrations," &c.

our Lord, Θεος καλεῖται, και Θεος εστι, και εσται, with others of a similar kind in their general tendency, are within your recollection. It would, therefore, be superfluous in this assembly to recite extracts from their works. But an appeal to the FRAGMENTS of early writings, which were anterior to the council of Nice, might not be improper. For as those remains have been heretofore scattered through various books, manuscripts, and places, they have lain more concealed, and thence have been neither easy of access, nor obvious to our notice.

Since the time when that immortal and irrefragable work\*, the “*Defensio Fidei Nicænæ*,” first appeared, the literary and Christian world has seen nothing more learned and satisfactory than a recent publication, the title of which is “*Reliquiæ Sacræ*.”† By unwearied perseverance through many years, employed in most diligent domestic search and in most extensive foreign inquiry from European depositories of ancient learning, the editor has collected whatever documents of primitive

\* Bishop BULL’S.

† By the Rev. Martin Joseph Routh, S. T. P. President of Magdalen College, Oxford. The first and second volumes were published in 1814, the third in 1815.

The object and nature of this publication will best be collected from the editor’s own words. “*Non poterat non frequentèr animo meo occurrere, quàm utili is operâ studiorum commodis inserviret, qui isthæc opuscula et fragmenta in unam syllogen redigere conaretur; præcipuè verò, si opuscula nonnulla huc usque in Bibliothecis Europæis delitescencia in lucem extraheret; et quicquid germanum præterea suppeditarent catenæ ineditæ, aliaque id genus collectanea, publici juris faceret.*” — Vol. i. p. viii. & ix.

“*Multa tamen ego αποσπασματα allaturus sum, quæ Historiæ Literariæ Sacræ Scriptoribus ignota sunt; plura autem ab iisdem indicata, sed communi hactenùs usu sejuncta, utpote quæ in libris vel magnæ molis vel raris inventu, sæpe delitescunt.*” — Ibid. p. xix.

faith could there be found. These, with passages dispersed in different and distant parts of works better known, he has combined in one body; examined with minute attention; illustrated with profound erudition; and edited with scrupulous care. He has thus furnished us, if not with entirely new, yet with more prompt and obvious testimonies; some of which shall now be adduced as containing evident proofs, that when the Humanitarians assert the divinity of our Lord's nature was a doctrine not received before the council of Nice, they palpably err.

Among those who vindicated themselves and their holy faith against the calumnies of Pagan writers in the second century, Melito was conspicuous. In a fragment of his "Apology for the Christian Religion" is made this declaration, "We are not worshippers of senseless stones, but of the only God, who is before all, and over all; and we are moreover worshippers of his Christ, who before ages is verily God the Word." \*

The same author left a work entitled *Περί ενσωματου Θεου*.† The application of the term *Θεος* to our Lord, who is here meant, could arise only from conviction of His divine nature. It is imagined, and with just reason, that the combined expression referred to the passage in which St. Paul says, *Θεος εφανερωθη εν σαρκι*, "God was manifest in the flesh," 1 Tim. iii. 16.; the passage to which Hippolytus and Ignatius alluded; the former of whom has, *Ουτος προελθων εις κοσμον Θεος εν σωματι εφανερωθη*, — the latter, *Εν σαρκι γενομενος Θεος*.

In the third book of his work on the "Incarnation of Christ," Melito asserts "the same person was at

\* "Reliquiæ Sacræ," vol. i. p. 112.

† Ibid. p. 115. — Annot. p. 135.

“once perfect God and man;” and that he proved his “Divine nature by miracles wrought during the three years subsequent to his baptism.” \*

At the commencement of the third century, against falsifying heretics, Caius maintained that, in the writings of Justin, Miltiades, Tatian, and Clemens, Christ is styled “Divine.” He then adds †, “Who knows not the books of Irenæus, of Melito, and of the rest, which declare Christ to be God and man? Whatever psalms also and hymns (were used) from the beginning by (Christian) brethren, and were written by believers, celebrate Christ the Word of God, styling Him divine.” He strongly animadverts on the corrupters and misinterpreters of holy writ; he censures them for their misapplication of logic and geometry ‡; and for thus attending rather to the sciences than to the Scriptures in their investigation of religious truth, he pronounces them to be persons “who speak merely of earthly things, “and know not Him that came from above.” §

In the fifth book of *Chronography* by Julius Africanus ||, a distinguished writer of the third century, we find a passage from which we may collect, that by the Christians contemporary with himself, not only thanksgiving was rendered to the Father, but doxology also was directed to the Son and Holy Spirit. His words are to this effect: — “We thank the Father, who gave “to us his own people, Him that is the Saviour of all,

\* “*Reliquiæ Sacræ*,” vol. i. p. 115. † Vol. ii. p. 7, 8.

‡ Ibid. p. 10. § Ibid. p. 11.

|| See Mosheim “*De Rebus Christianorum ante Constantinum Magnum*,” p. 601.

“Hoc (i. e. Origene) gloriâ et famâ, non verò doctrinâ, ut puto, “virtute ac ingenio inferiores sunt Julius Africanus, Dionysius “Alexandrinus, Hippolytus, quorum pleraque scripta, quod multis “de causis dolendum est, ætatem non tulerunt.”



“and our Lord Jesus Christ ; to whom, with the Holy Spirit, be glory and majesty for ever.”\* It is obvious to remark and just to conclude, that neither Christians in the third century, nor the apostolical writers of the first †, would have ascribed to our Lord the same titles of high exaltation which they ascribed to the Father and to the Holy Spirit, if Christ had not been considered as divine in nature.

When Paul of Samosata was accused of holding erroneous opinions, six bishops communicated to him the sentiments which they entertained. It will scarcely be thought assuming too much, if we conceive them competent to learn and understand what had been the primitive doctrines concerning the nature of Christ. An epistle, dictated by persons thus qualified to judge if principles were correct or mistaken, may justly be regarded with much esteem ; and parts of it more especially deserve your attention. It begins thus :—  
 “ Hymenæus, Theophilus, Theotecnus, Maximus, Proclus, Bolanus, send greeting in Christ to Paul. We have already conferred with each other, and we have shewn what is our faith. But, that the thoughts of each may be more evident, and the subjects in dispute may be settled on more sure grounds, we have deemed it proper to set forth in writing the faith which we received from the beginning ; which has been delivered down to us and we retain ; which is preserved in the catholic and holy church unto this present day, in a successive line from the blessed Apostles, who were eye-witnesses and ministers of the word.”‡

A declaration, that man through his own intellectual

\* “ Rel. Sacræ,” vol. ii. p. 194.

† Compare 2 Tim. iv. 18. — Heb. xiii. 21. — 2 St. Peter, iii. 18. — Rev. v. 9. and Woodhouse’s note. — Rev. v. 13.

‡ “ Rel. Sacræ,” vol. ii. p. 465.

powers cannot form any adequate idea of God's glory and greatness, is followed by an acknowledgment that we ought to be satisfied with what is revealed to us by the Son of God. The bishops then distinctly avow what they believe.

“ This Son, begotten, the only begotten Son, who  
 “ is the image of the invisible God, born before all  
 “ creation, the Wisdom, Word, and Power of God,  
 “ who before ages, not (merely) in prescience, but in  
 “ essential nature and substance, was God, the Son of  
 “ God, having discerned Him (marked out) in the Old  
 “ and New Testament, we confess and preach. And  
 “ whoever in opposition to us shall contend, we ought  
 “ to believe and confess that the Son of God was not  
 “ God before the foundation of the world; and shall  
 “ say that two Gods are announced if the Son of God  
 “ be preached as God; him we think estranged from  
 “ the ecclesiastical canon; and all the catholic churches  
 “ agree with us.” \*

Appeal is then made, in support of their doctrine, to the Psalms, to Isaiah, to that irrefragable and adamantine text of St. Paul, *ἐξ ὧν ὁ Χριστός το κατὰ σαρκά, ὁ ὢν ἐπὶ πάντων Θεός εὐλογητός εἰς τοὺς Αἰῶνας. Ἀμήν.* After which it is averred, that “ all the inspired writings intimate the Son of God to be God.” †

“ Him (say they) who was always with the Father †,  
 “ we believe to have accomplished the will of the  
 “ Father in the creation of all things.” “ In sum §,  
 “ according to the Gospel, all things were made by  
 “ Him, and without Him was not made any one thing;  
 “ and, according to the Apostle, by Him were created  
 “ all things, both things in heaven and things on earth,

\* “ Rel. Sacræ,” vol. ii. p. 466.

† Ibid. p. 468. l. vii.

† Ibid. p. 468.

§ Ibid. p. 468. l. xiii.

“ whether visible or invisible, whether thrones, or dominions, or principalities, or powers ; all things were created by Him and for Him. Thus did he really exist and exert energy, as being at the same time Word and God, by whom the Father made all things.”

It is impossible in this place not to observe, that the construction given by those bishops in the days of pure Christianity, is much more obvious, easy, natural, and correct, than the far-fetched conceits and perverted interpretations, which the Socinians obtrude on us in what they call explanation of those remarkable passages in St. John’s Gospel and St. Paul’s Epistle. In this case, however, as on other occasions, we may safely, because consistently with fact, pronounce, the language of truth is plain and simple ; that of error, perplexed and multiform.

When they had made divers references to the Old Testament \*, in support of their opinion that our Lord was the divine Person, who appeared to the Patriarchs, and who gave the law to Moses, the bishops inform their opponent, they believe “ The Son was with the Father (*i. e.* in the presence of the Father), God and Lord of all things created ; and that by the Father being sent from Heaven, he was incarnate, and assumed the nature of man.”

When we take into consideration these passages selected from a synodic epistle, and when we recollect the other preceding extracts which have been laid before you, we must be surprised to find any one denying the fact, that the divine nature of Christ was maintained before the Nicene Council ; unless, indeed, he has

\* “ Rel. Sacræ,” vol. ii. pp. 471—474. — Either πιστευομεν from p. 468. or φαμεν in p. 473. may be supplied before των δε υιον in p. 473. — See Bp. Bull’s “ Defensio,” &c. p. 15.

been content to live in ignorance of ecclesiastical antiquity.

If experience had not taught us the contrary, we should have conceived it almost incredible, that in this the nineteenth century of the Christian era, the paradox of Montanus\* should be revived. Yet, at a period of not many years past, when the appointment of minors in age to the office of preaching was to be defended by its advocates, it was gravely urged that attainments in literature were not requisite for a Christian minister. And more recently it has been asserted, that all human learning should be discarded. This is not the place for entering deeply into a subject, which branches out into so many points, and on which wrong decision founded in error may mislead to serious consequences. Yet to the question, "Whether human learning be requisite for a Christian minister?" we may in few words reply by proposing other questions. How, without proficiency in classical authors, is the original language of the New Testament to be understood? And, if the full import of verbal and phraseological expression in that language is not understood, how can the text be faithfully and accurately interpreted? How can scriptural allusions to manners and customs be rightly explained? How are corroborating proofs of veracity in the sacred historians to be adduced? How is the completion of prophecy to be demonstrated? How is the need of divine revelation to be made evident? How is it to be shewn from heathen authors, that the primitive Christians maintained certain characteristic doctrines, of which Christ's divinity was one? Happily for the Christian cause in this nation, it is required of candidates for the sacerdotal office in the established

\* See Mosheim's "Ecclesiastical History," vol. i. p. 120.



church, that they should be “apt and meet for their “learning.”\* Of that fitness there will indeed be various gradations; and under some peculiar circumstances, a very inferior portion must be allowed sufficient. Still, however, to adopt the language of Hooker, the most wise among our English writers on ecclesiastical concerns, “When laws require learning as a quality, which “maketh capable of a function, our measure to judge a “learned man by, must be some certain degree of “learning, beneath which we can hold no man so qualified.”† The very excellent and pious biographer of Bishop Bull remarks, that to “studies of divinity “other parts of learning contribute their aid and assistance, and are therefore consequently not to be neglected. And if the solid foundation of useful knowledge is not laid, and the habit of studying acquired, “while men are in the prime of their days, they seldom “make any progress that will be able to distinguish “them from persons of ordinary attainments.”‡ In the true spirit of that remark is the Bishop’s masterly Sermon “On the Utility of Human Means to Inspired “Persons.”§

The mind has been led into this train of thought, from contemplating the loss which we should have sustained, and the limited state of knowledge in which we should have been placed, if the advocates for reading none but inspired writings had universally succeeded in gaining proselytes to their erroneous opinions. If, indeed, it were asked, “From what books would you

\* See “The Offices for the ordering of Deacons and Priests.”

† Hooker’s Fifth Book of Ecclesiastical Polity, p. 363. Folio. Ed. of 1682.

‡ Nelson, in his Life of Bishop Bull, vol. iv. p. 42. Ed. 1714, of the Bishop’s Works.

§ Vol. ii. Sermon. X. on 2 Tim. iv. 13.

“derive your religion?” in terms most absolute and most unequivocal we should answer, “From the Holy Scriptures, and from them only, to the exclusion of all others.” And on the spiritual edification which they impart, to a degree of improvement incommunicable by other writings, we should say with Theonas, “*Nihil adeò animam pascit, et mentem impinguat, sicut sacra faciunt lectiones.*”<sup>\*</sup> But when in substance the enquiry is, “Shall we avail ourselves of other books, for help towards understanding the Holy Scriptures; for collateral evidence of their being true; for attestation to the fact, that in the earliest ages of Christianity our Lord and Saviour was accounted divine?” it seems indispensable that we should reply in the affirmative; for we should injure our own cause if we rejected books which tend to illustrate, confirm, and support the religious principles drawn from the sacred writings. When the Caliph Omar was consulted about the manner in which his general should dispose of the library at Alexandria, he answered in words to this effect:— “If the books in that library contained what agreed with the Koran, there was no need of them; for the Koran alone was sufficient of itself for all truth. But if they contained what did not agree with the Koran, they were not to be endured. Whatever, therefore, might be their contents, all should be destroyed.”<sup>†</sup> If, changing only the terms, but reasoning on the same principle, all the successors of the Apostles had prohibited application to any but inspired writings, we never should have received, or even if we had possessed,

<sup>\*</sup> See “*Reliquiæ Sacrae*,” vol. iii. p. 313. Theonas was bishop of Alexandria towards the end of the third century.

<sup>†</sup> See Prideaux’s “*Connection of Sacred and Profane History*,” vol. iii. p. 23.

we never should have understood the works of the fathers. But, neither by the chief of apostolical successors \*, nor by the most enlightened of modern Christians, has ignorance of what is elegant in literature, sound in arts, and true in philosophy, been deemed a criterion of clerical fitness; much less has there been given discouragement to the seasonable study and judicious use of the Fathers, and of whatever remains are commonly allowed to be their genuine productions. Such “*Reliquiæ Sacræ*” claim our notice, and deserve to be holden in high estimation for the piety which pervades them, and for the authority with which they can speak of ancient tenets, written as they were at periods not then remote from the origin of Christianity. It has never been denied that the earliest Christian writers are witnesses of the earliest Christian faith; and it is on account of the testimony which they bear, to a main doctrine of Christian faith, that reference has been made to some few of them.

It is of infinite importance to the happiness of our souls, that we should be assured the faith which we profess, and the worship which we offer, are purely

\* See note in p. 204. vol. i. of the “*Patres Apostolici*,” published by Cotelierius in the first edition, and improved by Le Clerc in the second of 1698.

“So again we know, that many of the ancient bishops and doctors of the Church were excellently read and studied in the learning of the heathen.”

“It was the Christian Church, which amidst the inundations of the Scythians from the north-west, and the Saracens from the East, did preserve, in the sacred lap and bosom thereof, the precious reliques of heathen learning.” — Bacon’s “*Advancement of Learning*,” lib. i. ch. 6.

For illustration of these remarks, see “*Charge the First*,” by Jortin; and vol. ii. Sermon XI., p. 250. of Secker’s Sermons. Ed. 1790.

Christian. After reading the works of the most ancient Christian writers, we derive the highest satisfaction and comfort from reflecting, that although dire have been the moral and religious convulsions which have agitated and torn the Christian world, yet in the Church of England are still permanently rooted the principles which were maintained in the first and best ages of Christianity. That the apostolical constitution and doctrinal tenets of our established Church may be transmitted to our latest posterity, let us devoutly pray, and to our fervent supplications let us add our utmost endeavours for the continuance of that private and national blessing. Conducive to it will be these two measures ; — “ The encouragement of all institutions, “ which in their design and in their tendency are congenial with our civil and religious polity,” and “ The “ cultivation of peace among ourselves.”

Accustomed, as you are, to exhort others, you are fully sensible that the topic of admonition should be suited to the exigence of the season. Such has been the length of time, in which we of the clerical order have been opposing each other in religious controversy, that it now seems advisable, because calculated for promoting the return of mutual harmony, that cessation from dispute among ourselves should be recommended. You need not be told the particular subjects which have been discussed. You cannot be ignorant, that praise for ability and the merit of good intention must be allowed to the principal controversialists on each side. Consistently with candour it could not be affirmed, that when remarks and expositions had been published on the one hand, observations and explanations should not have met them from the other. The wisdom of reviving a controversy which had lain dormant might indeed be questionable ; but when attack was made,



defence was more than justified: it was demanded as an act of duty. Thus much shall be fairly acknowledged with retrospect to what is past. Arguments, however, are now exhausted. In addition to that reason for terminating dispute, is the forcible consideration of painful circumstances, which have too often attracted our notice and occasioned our regret. The language of exasperation, into which both parties have been sometimes inadvertently betrayed, can but ill accord with the solemn promise by which we engage to “maintain  
“and set forwards, as much as lieth in us, quietness,  
“peace, and love among all Christian people.”\* Their reciprocal exchange of harsh appellations is a cause of sorrow to temperate readers, who see more beauty in one page of mild conciliation, than in whole volumes of polemical acerbity on points not of first moment and magnitude.

However quaint in expression may be the sermons of Bishop Hall, yet they are exuberant in matter, just in observation, affecting in sentiment, animating in devotion. In his sermon† on “The Beauty and Unity of  
“the Church,” is this remark. “It is a golden and  
“useful distinction, that we must take with us, betwixt  
“Christian articles and theological conclusions. Chris-  
“tian articles are the principles of religion necessary to  
“a believer; theological conclusions are school points,  
“fit for the discourse of a divine. Those articles are  
“few and essential: these conclusions are many and un-  
“importing (upon necessity) to salvation either way.”

This distinction should be transferred to the points‡ now controverted among ourselves, who are ministers of the Establishment. The points agitated are not articles of

\* Office for “the Ordering of Priests.”

† Bishop Hall’s Works, Fol. Ed. of 1634. p. 372.

‡ *Viz.* predestination, regeneration, solifidianism.

our three creeds: they are subordinate topics resulting from enquiry rather minute than pious, from research more curious than edifying. They are far from being novel, either in themselves or consequences. Past ages will witness, that long ago the very best of men, who were perfectly agreed on the first principles of Christian faith, disputed on other theological questions, and concluded with still holding very different opinions. Of *them* it may be said, that, in their disquisitions, they “found no end in wandering mazes lost \* :” and there exists no reason which may warrant us in conceiving *we* have more clear apprehension of recondite subjects than what they had attained. If the truth may be spoken, it must perhaps be acknowledged, that however much we read or write abstruse works on the subtle speculations to which we have alluded, yet after all our efforts in a difficult cause of a metaphysical nature, neither party is convinced by its opponent; neither party is pleased that the correctness of an idea predominant in the mind should even be doubted.

The grounds of church communion, originally proposed by our considerate forefathers, are designedly and widely extensive. Let us not contract them into more narrow limits, by requiring of each other precise definitions. Better is it to be content with the enlarged import of general terms, with a view to pacification, than descend to exact meaning of phrases, which, through diversity of interpretations, may create, both among clergy and laity, congregational and social disunion. The motives urged, and the precepts delivered by the apostle St. Paul, for the restoration of unanimity among the divided Christians of Corinth †, are by you well known. Equally well known also are St. James’s

\* Milton’s Par. L. iii. 591. † 1 Cor. ch. i. & iii.— See also Eph. iv. 3.

exhortations to mildness in conduct and language, iii. 13. 17. Perhaps less familiar to you may be these passages from the works of a writer in the fourth century \*, a writer whose very heart was penetrated, and whose language is strongly tinged with the forcible influence of gospel mildness. Ὁ πραὸς — τοὺς οὐ γιζομένους πρᾶϋνει ἐν ἀγαπῇ †, “He that is meek, “with charity brings the wrathful to meekness.” — Ἀσθγῆτος λογομαχίαις οὐ χαίρει ‡, “He that is slow “to anger hath no pleasure in contention § about “words.” Is contention about words imputable to us? It might be deemed censurable if we should charge our controversies with such inanity. But there can be no just cause of displeasure in making this remark: on close examination we shall probably find our thoughts are in substance more alike than superficial view may lead us to imagine. That, through the transgression of our first parents, man comes into this world under the consequences of sin; that he must be “born again “of water and the Spirit;” || that in his own nature he is prone to evil; that he continually needs the help of divine grace for thinking and doing good; that by such aid he is renewed in understanding, inclination, and powers; that God in his prescience must fore-know who will and who will not be saved; that salvation is attainable through Christ alone; that faith

\* See Mosheim’s “Ecclesiastical History,” vol. i. p. 188.

† See Τα του Εφραιμ του Συρου. Ed. Fol. Oxon. p. 5. l. vii. viii.

‡ Ibid. p. E. l. 8.

§ St. Paul’s direction to Timothy is, Ταῦτα ὑπομιμνήσκει, διαμαρτυρομενος ἐνώπιον του Κυριου μη λογομαχειν. — 2 Tim. ii. 14. In his former Epistle, the Apostle had enumerated the evil consequences, which the λογομαχίαι produced, ἐξ ὧν γινεται φθονος, ερις, βλασφημιαι, ἰπνονοιαι πονηραι. — 1 Tim. vi. 4.

|| St. John, iii. 5.

in Christ, and obedience to Christ, are gospel requisites ; these are doctrines, in maintaining which we all concur. If to these are added the articles of our creeds, which we all receive with entire assent, there will be opened to us a spacious field of accordance, in which we may “ dwell together as brethren in unity.” \* It will be more instrumental towards the preservation of peace, it will be more conducive towards forwarding improvement, if we rather inculcate truths universally acknowledged in the Christian church, than perplex both ourselves and hearers with subtle intricacies of doubtful disputation.

In the gospel of St. Matthew † we read thus : “ At the same time came the disciples unto Jesus, saying, “ Who is the greatest in the kingdom of heaven ? And “ Jesus called a little child unto him, and set him in “ the midst of them, and said, Verily I say unto you, “ Except ye be converted, and become as little children, “ ye shall not enter into the kingdom of heaven.” St. Luke ‡ relates this circumstance ; “ Then said one “ unto him, Lord, are there few that shall be saved ? “ And he said unto them, Strive to enter in at the strait gate ; for many, I say unto you, will seek to “ enter in, and shall not be able.” It is recorded by St. John §, that when St. Peter saw him following our Lord, he “ saith to Jesus, Lord, and what shall this “ man do ? Jesus saith unto him, If I will that he tarry “ till I come, what is that to thee ? Follow thou me.” We find in the Acts of the Apostles || this account given. “ When they were come together, they asked of him, “ saying, Lord, wilt thou at this time restore again the

\* Ps. cxxxiii. 1.

† St. Matt. xviii. 1—3.

‡ St. Luke, xiii. 23, 24.

§ St. John, xxi. 21, 22.

|| Acts, i. 6, 7.



“kingdom to Israel? And he said unto them, It is  
 “not for you to know the times or the seasons which the  
 “Father hath put in his own power.” In the course of  
 your preaching, you have probably commented on those  
 passages which have just been cited; and it may be  
 presumed you inferred from them, that our Lord did  
 not encourage direction of our thoughts to concerns in  
 their nature deep, but not requisite for promoting sal-  
 vation. If our inference thus drawn is obvious and  
 correct, as, indeed, it appears to be, then we have  
 before us an example of the highest authority, instruct-  
 ing us to avoid unnecessary questions. More salutary  
 will be the temperate and judicious pursuit of those  
 divine truths, which are expressly delivered in the  
 gospels, and which uniformly pervade the books of the  
 New Testament. Those truths are broad and open;  
 and in expounding them we find for ourselves, we im-  
 part to others spiritual light, spiritual peace, spiritual  
 consolation, spiritual hope, spiritual joy. Why, in the  
 vineyard, when we can gather sweet fruit \*, should we  
 prefer what is crude? Why, when the option is holden  
 out to us, should we reject silver †, and take what is less  
 valuable? Why, when we can walk in clear mid-day,  
 should we think the glimmerings of twilight more eli-  
 gible? Why, when we can cultivate the good seed for  
 profitable purpose, should we misemploy our labour on  
 thorns and briars for no end advantageous? The idea  
 which these illustrations are intended to convey, your  
 own minds will readily perceive. If the intimation  
 should correspond with your own sentiments, your doc-  
 trine will be for edification on those principles of faith  
 and practice which are adopted, not partially by some  
 few, but generally among all our brethren in the Esta-

\* Isaiah, v. 4.

† Ibid. i. 22.

blished Church. If, however, you entertain very different opinions, and attach the greatest importance to subjects controverted by our church ministers, you have a right to exercise your own judgment in the selection of topics, and in the manner of discussing those topics, provided you transgress not the bounds marked out by the law; nor violate the moderation of language and conduct prescribed by Christian charity. Unquestionable is our liberty in these cases. Yet never to be forgotten is that prudent and comprehensive maxim, "All things are lawful, but all things are not expedient." \* Whether it is expedient for us to attempt searching the hidden counsel of God, in which originated the merciful plan of redemption, instead of exalting such infinite love towards the human race, as it is clearly set forth in the gospel: whether it is expedient for us rather to argue about the particular mode in which consequences result from requisites, than exhort to the attainment of those requisites, and to the demonstration of those consequences: whether it is expedient for us to cause divisions among our hearers, by dwelling on points controverted, points at least difficult if not inexplicable, points not admitted into our creeds, and therefore not essential to the salvation of souls: whether such use of our liberty may be expedient, is a subject which claims our most serious consideration. It is possible we may think differently, and thence decide differently on that question. But, whether we are unanimous, or whether we are discordant in our conceptions of whatever has been hitherto said, we shall all be of the same persuasion concerning the passage in the "Reliquiæ Sacræ †," selected as the conclusion of this address. For we shall all agree that there is advice most

\* 1 Cor. vi. 12.

† Vol. ii. p. 482.

worthy of our attention and practical observance, suggested in this synodical remark:—*Επισταμεθα, αγαπητοι, οτι του Επισκοπου και το 'Ιερατειον απαν, παραδειγμα ειναι δει τω πληθει παντων καλων εργαων.* (“We know, beloved, that to the people in general it behoves a bishop and the whole clergy to be a pattern of all good works.”)





A

**CHARGE,**

DELIVERED IN THE YEAR 1819.



## A CHARGE.

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REVEREND BRETHREN,

WHEN our Lord by a brief similitude would delineate a Christian minister, who should have collected a sufficient supply of religious knowledge, and should be judicious in the application of it, He compares such a minister to a “householder, which bringeth forth out “of his treasure things new and old.” There was to be in readiness, and at command, intellectual attainment enough for all exigencies ; but production of it, either in kind or degree, was not to be indiscriminate. Time, place, persons, circumstances, were to be regarded\* ; suitable adaptation was then to follow.

St. Paul appears to have corresponded precisely with the character designed by our Lord. We find him possessed of exuberant learning ; we see him diversifying the points to be discussed, and the style to be used, according to the different states and capacities of the converts to whom he was either speaking or writing. Elementary principles were delivered to some ; because for them such only were requisite. Truths more sublime were imparted to others ; because, through their

\* In the practice of our Lord we find an example, which occasioned this remark, “*Intuere quomodo Dominus meus Jesus ad necessaria discipulos ædificat, et pro meritis unicuique sancta verba committit.*” — *Reliquiæ Sacræ*, vol. iv. p. 256.

longer acquaintance with the Sacred Writings, and their familiar reading of the Law and the Prophets, they could discern the correctness of his allusions to Scriptural passages, and the end to which his arguments were directed.

Among the Epistles received into the canon of the New Testament, particularly valuable is that of St. Paul to the Hebrews.\* In lofty subject, in learned manner, in rabbinical reference, in typical illustration, in abundant example, in cogent application, it exceeds all others. To what shall we impute the extraordinary complexion and the higher colouring which pervade and mark the whole of that Epistle? We may ascribe its prominent and dignified characteristics principally to the operation of these causes. The Apostle was intent on expounding and establishing doctrines which, with just reason, were to him most deeply interesting. He moreover considered he was addressing persons who from the early days of their youth had been conversant with the Holy Scriptures. That on such an occasion, and for such readers, St. Paul should labour his composition, and should derive particular pleasure from strenuously exerting his powers, we may readily imagine. When the mind has free scope for the pursuit of ideas congenial with its own feelings, and at the same time is conscious that its efforts will be noticed by competent judges; although it is anxious for the result of its endeavours, still, however, it prosecutes its work with delight. We see this in the poet; we see it in the painter: why should the case be otherwise with him whose subject-

\* In the Fourth Volume of the "*Reliquiæ Sacræ*," p. 27., are mentioned several authors, by whom the Epistle to the Hebrews was received as St. Paul's. The testimony of those writers should carry with it great weight.



matter and whose end proposed surpass in importance the noblest conceptions, the highest aim, of imagination and art? In fact, a pleasure is experienced by the ministers of religion similar to that which we may well suppose to have actuated St. Paul. For it is indeed a source of mental gratification, that before a clerical audience we may introduce topics for which we entertain strong predilection; and not only without impropriety, but with perfect fitness, may dwell on them so far as necessity may require. That they may be remote from ordinary conversation and from daily recurrence, will not render them less acceptable to you, who like those among the Hebrews, that stood firm in their faith, “by reason of use\*, have your senses exercised,” as St. Paul would speak; or, in other words, who, by habitual reflection on momentous truths, progressively advance in discernment of what is sound, and continually improve your intellectual faculties.

With complacency are recollected, and with thankfulness acknowledged, the candour and favour with which you received what was offered for your consideration at our last solemn meeting. The principal substance of the discourse then delivered was a short account of those precious remains, which from writings prior to the Nicene council had been selected, brought together, illustrated, and published, by the very learned and most excellent Dr. Routh. The satisfaction which you were pleased to express on the former occasion of choosing that subject as proper for such an assembly, creates a hope of your entire approbation if the same topic should now be resumed. Under the influence of that hope shall be made the communication and remarks following.

\* Heb. v. 14.

The fourth volume of the “*Reliquiæ Sacræ*” has been completed. The depth of research, the propriety of excerption, the felicity of emendation, the critical judgment, which in the three other volumes were signally apparent, and eminently entitled to the utmost degree of praise, are in this fourth volume equally conspicuous and equally commendable. From among the contents of that book, the choice of particulars, preferable to others for our immediate observation, shall be guided, not by their local arrangement, but by the order in which our thoughts naturally and regularly flow, when we contemplate things sacred. The progress shall be, first from works which treat of natural religion, to those which confirm revealed; and then from doctrines essential, to ordinances circumstantial.

I. The same zeal, which actuated Cudworth, Stillingfleet, and Bentley\*, in later ages, animated Dionysius the Alexandrine bishop in the third century of the Christian era. He, like them, or rather long before them, most ably and most nobly asserted the creative power, the directing providence, the superlative wisdom, of Almighty God.† Unhappily, we have but the fragments of his books *περὶ φύσεως*. In them, however, we find he successfully demonstrates the inconsistency‡, exposes the absurdity, and ridicules the consequences, of atomical philosophy.§ The proofs of order and harmony, of design and fitness, of regularity and conservation, of beneficence and goodness, subsisting throughout

\* See Cudworth’s “Intellectual System.” — Stillingfleet’s “*Origines Sacræ*,” vol. ii. p. 292. Ed. Fol. 1709. book iii. ch. ii. sect. xvii. 1. — Bentley’s “Sermons at Boyle’s Lecture.”

† See “*Reliquiæ Sacræ*,” vol. iv. p. 347—360.

‡ Ibid. p. 349.

§ Ibid. p. 354. *Θαυμαστή γε*, &c. to which passage, as also to *τινα δε και τροπον*, p. 350., Stillingfleet refers.

the universe, lead him to infer that our mundane system could not have been caused, cannot be governed, by a fortuitous concourse of atoms in themselves equally senseless and discordant. When, after the manner of the wisest reasoners, whether Heathen or Christian, he has intimated the certain existence and wonderful operation of an intelligent and benevolent Supreme Being, evidenced in the properties and structure of the human frame\*, he puts this question, "Whence has the "philosopher his soul, mind, and reason?"† That neither those vital and mental gifts, nor the ingenious inventions springing from them, can proceed from atoms devoid of animation, devoid of understanding, devoid of reason; but that they must be endowments imparted by God, the fountain of life, of intellect, of rational faculties, is the just conclusion which he means should be drawn from his enquiry.

II. The multiformity of error is exemplified in those, who have either been totally ignorant of revealed religion; or who, although blessed with a knowledge of it, yet, not content with the simplicity of the pure word, under the influence of vanity, and other illaudable motives, have blended with it their own fictions. Of the former description were those atomical philosophers; of the latter were the Manicheans, who are now brought to our more especial notice by the "*Reliquiæ Sacræ*." In them are given two disputations‡, an epistle, and a narrative, which for subject-matter are singularly curious, and have scarcely parallels among the remains of antiquity. In the disputations, the opponent, under an assumed name§, was Manes, a principal leader of the

\* See "*Reliquiæ Sacræ*," vol. iv. p. 359—361.

† Ibid. p. 363.

‡ Ibid. p. 143—277.

§ His real name was either "*Curbitius*" (ibid. p. 142.), or "*Cor-bicius*," (p. 270.).

Manichean sect. The respondent was Archelaus, a Christian bishop, resident at Carræ\*, a city of Mesopotamia, in the third century. The four moderators in the first disputation were men of learning, purposely chosen from unconverted Gentiles†, with the design of obviating all suspicion of partiality in their decisions. Manes, having affirmed himself to be the Paraclete promised by our Lord‡, sets forth his strange but not altogether new paradoxes§ concerning two self-originate Principles, the one good, the other evil. || He then proceeds to utter the most horrible and execrable blasphemies against the law and the prophets. ¶

The *other* wild assertions of this arch-heretic were met by Archelaus in a manner which showed his ability for reducing his adversary to a dilemma\*\*, for detecting his fallacies††, for confuting his extravagant and monstrous positions. ‡‡ But the point to which our attention shall now be directed, is the vindication of the Old Testament. If that is proved to be of divine origin, the foul calumnies of perverse misconception must sink into the contempt with which they should be covered.

\* Vid. "Rel. Sacr." vol. iv. p. 119. In p. 143. the city is called "Charchar."

† Ibid. p. 173.

‡ Ibid.

§ "Iste (sc. Manes) non est primus auctor hujusmodi doctrinæ, nec solus; sed quidam ex Scythiâ, Scythianus nomine, Apostolorum tempore fuit sectæ hujus auctor et princeps."

"Scythianus dualitatem istam introducit contrariam sibi, quod ipse a Pythagorâ suscepit." (Ibid. p. 267.)

"Fuit prædicator apud Persas etiam Basilides quidam antiquior, non longè post nostrorum Apostolorum tempora, qui... dualitatem istam voluit affirmare, quæ etiam apud Scythianum erat." (Ibid. 276.)

|| Ibid. p. 176. — See also p. 153.

¶ Ibid. p. 232. — See also p. 168. 175.

\*\* Ibid. p. 179.

†† Ibid. p. 182. 253.

‡‡ Ibid. p. 188. 259. 263, 264.



It is then maintained by Archelaus, that the Old Testament corresponds with the New \* ; that the texture of them is one, resembling the texture of one garment woven from the same woof ; that in the Old Testament we see the groundwork of the New, — we behold in it, as in a mirror, the glory of the Lord ; that Moses, twice called the great servant of God, delivered a law typical of what should afterwards be established. †

There can be no difficulty in apprehending, it may be possible, and even probable, that, in the progressive introduction of true religion under the immediate superintendence of divine wisdom, the economy of a system transient and preparatory may, according to circumstances, vary from the measures of a dispensation permanent and complete, and yet the ultimate object of both be the same. The manner of pursuing the end may require alteration ; but the end itself may in design have continued, what it was proposed to be from the beginning, fixed and immutable. Under a just idea and in full conviction that of such nature were the “ methods of God’s grace ‡ ” towards Jews and Christians, Archelaus § reconciles passages of the Old and New Testament, which ignorance and impiety had censured as discrepant. To the “ Dissertations ” of Newton || “ on the Prophecies ; ” to the “ Remarks ” of Jortin ¶ “ on Ecclesiastical History ; ” to the masterly work of Kidder, entitled, “ A Demonstration of the Messiah \*\* ; ”

\* “ Rel. Sacr.,” vol. iv. p. 235.

† Ibid. p. 208. “ Imaginariam legem.” — *Imaginarium* Archelaus vocat legem Vetus Testamentum, quod typus esset et imago futuræ novæ legis. — Note by Dr. Routh.

‡ Jeremy Taylor’s expression.

§ See vol. iv. “ Rel. Sacræ,” p. 209. 238—242.

|| Vol. i. p. 163.

¶ Vol. i. p. 203.

\*\* Fol. Ed. of 1726, p. 31. part i. ch. iv.

we are indebted for pointing out many particular instances of similitude, in the signal characters and eventful lives of our Lord and Moses. But in thus delineating marks of resemblance, they had been anticipated in the “*Demonstratio Evangelica*” of Eusebius\* ; and prior even to him, in the same course, was Archelaus when confuting Manes. In eleven circumstances he showed the likeness†, which could be traced in the history and actions of both ; and he did this, not only with the view of confirming the prophecy delivered in Deuteronomy‡ ; but also with the design of proving the consonance between the Old and New Testament in their final purpose, and the identity of divine legation in the mediators of the Jewish and Christian covenants. The connection, agreement, and unison, for which he contends, he demonstrates by the appeal§ of our Lord himself to the Mosaic prophecy|| ; an appeal, which unquestionably would not have been made, if the future advent of the character described in it had not been foretold with all the certainty and accuracy of that prescience, which nothing but divine inspiration can impart.

It is natural for a reflecting mind to enquire concerning the origin of all things which come within its notice. For satisfaction, recourse is sometimes had to arguments “*a priori* ;” and sometimes to arguments “*a posteriori*.” The one mode of reasoning demands depth of penetration ; the other requires a very wide extent of knowledge. Talents competent for either cannot be attained, till after a long series of close application to intellectual studies. Happy are they, who rest their faith on the scriptural account, which, according to the axiom, “*Causas rerum naturalium non plures admitti debere*,

\* Lib. iii. † Vol. iv. “*Rel. Sacræ*,” p. 246. ‡ Ch. xviii. 18.

§ St. John, v. 46.

|| Vol. iv. “*Rel. Sacræ*,” p. 237.

“quàm quæ et veræ sint, et earum phænomenis explicandis sufficiant\*,” is the account also most philosophical. They are exempt from the trouble of laborious, and, after all, insufficient research; they are saved from the delusions of unfounded theories; they are rescued from the chimeras of wild imagination. In divine appointment; in divine permission; in the abuse of free will; in the fall of Adam; in the consequences of sin; are found causes adequate to the phenomena discernible in the history of man. These causes may either be clearly seen, or easily traced, or obviously inferred, by an attentive reader of the Mosaic writings. To defend those writings, and to rely on them, is the duty of religion, and the wisdom of reason. Had the sceptical BAYLE† taken them for his instructors; he had never adopted that idea of “two necessary, independent, eternal principles, directly opposite to each other;” that idea, against which, as also against the wicked misrepresentations of what is contained in the law and the prophets, the primitive Christian Archelaus zealously disputed. Nor without complete success. The champion of truth was admired and extolled‡: his adversary brought on himself the highest indignation, and hastily retired§, under conviction that he was holden in utter abhorrence.

III. Remarks on what is presented to us in the “*Reliquiæ Sacræ*,” concerning the Old Testament, will properly be followed by mention of an ancient fragment respecting the New. In the Preface of his first volume ||, the learned Editor spoke of it as a most rich

\* Newton’s “*Principia*,” p. 357. Ed. 1723.

† See “*An Enquiry into the Cause and Origin of Evil*,” by Dr. John Clarke, p. 23. Ed. 1720.

‡ Vol. iv. “*Rel. Sacræ*,” p. 229—265. § Ibid. p. 230.

|| Vol. i. p. xxi.

treasure ; but, through that desire of accuracy, and in that exercise of choice selection which eminently characterise the whole of his publication, he postponed giving it, till he could be furnished with the latest edition of this precious though imperfect work.\* He has now laid before us the remnant of a catalogue, which was antecedent † to the enumeration of canonical books introduced into the writings of Origen. ‡ The portions of it, which shall here be noticed, allude to the Gospel written by St. Luke, and the Epistles of St. Paul to Titus and Timothy. It expressly affirms St. Luke began his Gospel by relating the Nativity of John the Baptist. § It ascribes holiness to those three apostolical epistles ; in such honour were they holden in the Catholic Church, and such authority did they carry with them in the arrangement of ecclesiastical discipline. ||

IV. In their reference to St. Paul, as a principal institutor of their church polity, whose ordinances were to be observed with scrupulous attention, the primitive Christians agreed. The fragment of a work, entire in the second century, asserts what you have just heard. Archelaus, at an advanced period of the third century, speaks in words which may be thus paraphrased :—  
 “ Paul, its best architect, laid the foundation of our  
 “ church, and gave it law ; having ordained in it minis-  
 “ ters, presbyters, and bishops ¶ ;” and describing the

\* Vol. i. p. 480.

† Vol. iv. p. 1. — “ Imperfectum quidem hoc et *αδεσποτον*, magni tamen momenti, quippe quod libros sacros indicaverat ordine “ simul recensitos etiam ante illam Origenis enumerationem.”

‡ See “ A New and full Method of settling the Canonical Authority of the New Testament,” by Rev. Jeremiah Jones, vol. i. p. 60.

§ Vol. iv. “ Rel. Sacræ,” p. 3.    || Ibid. p. 5.    ¶ Ibid. p. 266.



qualifications requisite for each. “All his good and wise appointments retain their place unto this day, and the discipline of this rule continues in force among us.”

V. The principal writers who have contended for the validity of ordination, although administered by Presbyters alone, have conceived their arguments derived much strength from the thirteenth canon of the council holden at Ancyra. In his laudable zeal for adherence to apostolical usage, the pious Editor was more than commonly diffuse in his third volume \*; where he enlarged on the incorrectness of the text, as it stood in a copy of the church of Rome.† He substituted a reading, which was not only required by the nature of the subject, but was also warranted by numerous and ancient authorities. The Editor himself, and the examiners of his annotations, had been convinced that the correction proposed was necessary and well founded. The justness of their opinion has been confirmed by the fourth volume. Mention is there made ‡ of a collection and interpretation of the church canons universal, which, at the commencement of this present century, were published under the sanction of the Greek prelates. So completely do they establish the rightly conceived and fully authorised emendation, that the advocates for ordination by Presbyters alone, will hereafter find no support of their cause in the best and most approved copies of that canon, to which considerable and eminent writers formerly appealed.

VI. Wide was the observation and great the experience of him who delivered this precept: — “Say not thou, What is the cause, that the former days were

\* Vol. iii. Præf. p. iv.; and p. 432—437.

† The “Codex Romanus.”

‡ Præf. p. iii.

“better than these?”\* There is in man a tendency to complain of the generation coëval with himself; and it is increased by the false idea that there was less of moral evil in the years prior to those of his own existence. It will help to amend our querulous disposition, if we will not only consider the fact, that what we see, affects us more strongly than what we hear; but, if we will also examine the records of antiquity, from which we may collect the state of human manners and actions in centuries highly remote from our own. We cannot dissemble the melancholy truth, that heavy is the catalogue of foul crimes imputable to modern ages. Yet, if we may be allowed to derive any degree of satisfaction from a consciousness of comparative improvement, it may be a source of gratulation to us, that, on a contrast drawn between Christians of the present and Christians of the fourth century, the appearance on our side will be most favourable. The sixth of those articles in the “*Reliquiæ Sacræ*,” which shall be mentioned to you, is that with which the Appendix opens.† It is a collection of canons, enacted by a solemn council, and directed against crimes of the vilest description. With the view of deterring Christians from such abominable deeds, the bishops and clergy denounced against the offenders the most severe punishment which ecclesiastical censure was capable of inflicting. That the conduct of our people is less flagitious than the prevalent wickedness of those contemplated by the synod; on the ground of those canons, and on comparison of what is now passing, with what was then noticed, we may venture to affirm. This, however, was but a secondary purpose of reference to the Eliberitan canons. The primary and much more instructive design is thence to demonstrate that the

\* Ecclesiastes, vii. 10.

† Vol. iv. “*Rel. Sacræ*,” p. 45.

bishops and clergy of the fourth, as of a preceding century \*, were anxious for rectitude in the moral works of professed Christians. With their assiduity and zeal in converting to Christian faith, they combined endeavours for reforming the hearts and lives of mankind. They gave strong indications of their opinion, that Christians must “walk worthy of the vocation with which they are called.” † If that was not their persuasion, why subject themselves to trouble, and to the displeasure of the guilty, by convening a synod, by holding deliberation, by framing rules of discipline, by circulating their decided reprobation and penal restriction of vicious enormities? In truth, their efforts manifested, and their language bespoke, the fullest conviction, that all who with faith had received and acknowledged our Lord as their Saviour, were bound to pursue the practical ends for which “the grace of God had appeared;” pursue them by “denying ungodliness and worldly lusts,” and by “living soberly, righteously, and godly.” ‡

And now, my reverend brethren, after the manner of your sermons, this discourse shall proceed to application.

The chief parts, in the fourth volume of the “*Reli- quia Sacra*,” may be turned to advantage, if brought forward in opposition to the errors which we of this age and nation are obliged to combat.

1. By physiologists, whom, to the credit of their talents and principles, Mr. Rennell § and Mr. Grinfield || have justly censured, the distinction of matter and mind

\* Vol. ii. p. 482.

† Eph. iv. 1.

‡ Tit. ii. 12.

§ See his “Remarks on Scepticism,” pp. 45. 49. 61. 64.

|| In his “Cursory Observations” on Lectures by Mr. Lawrence, pp. 9, 10.

Both these works were published in 1819.

is confounded. The question put by Dionysius to the atomical philosophers\*, and the remarks made by Arche-laüs†, when confuting Manes, will furnish a reply in contradiction to the idea, that reason can proceed from what in itself is devoid of reason; or that the soul of man is of one substance with the body.

2. The disturbers of public peace and the enemies of human happiness are again abetting impiety, and reviving the gross and shocking misrepresentations by which they would vilify the Bible. The zeal of Archelaus‡ will animate, the substance of his arguments will enable us to vindicate the sanctity and truth of the Holy Scriptures.

3. In perfect consistency with his former bold assumptions, a principal writer among the Humanitarians has lately published Letters§ expressive of his own resentment, that those who edited the "Improved Version" of the New Testament should have been reprobated. Though we cannot here dwell on the falsehood of the title arrogated by that work, a title professing improvement, where, in fact, there is the grossest falsification; yet we may notice the audacity with which it would set aside 76 verses of the first chapter, and the whole of the second chapter, in St. Luke's Gospel; and this, in defiance of "all manuscripts and versions now extant."|| In addition to other proofs, which demonstrate those passages to be genuine and authentic, may now be cited the Fragment¶, exhibiting portions of a scriptural Canon, so far as relates to books in the New Testament.

\* "Rel. Sacrae," vol. iv. p. 363. † Ibid. pp. 185. 187.

‡ Ibid. pp. 211. 235.

§ See "The Bampton Lecturer reprov'd," by T. Belsham; in 1819.

|| See note on St. Luke, i. 5., in what is presumptuously called the "Improved Version." ¶ "Rel. Sacrae," vol. iv. pp. 1. 15.



It had previously been suggested by the excellent DODDRIDGE\*, "That the exact coincidence observable "between the many allusions" made in St. Paul's Epistles "to particular facts, and the account of the "facts themselves, as they are recorded in the History "of the Acts" of the Apostles, "is a remarkable confirmation of the truth of each." PALEY proceeded on this idea; and in his ingenious work, the "*Horæ Paulinæ*," dilated the subject. By adducing circumstances which immediately refer to St. Paul, and are applicable to him only, he proves the Epistles to Timothy and Titus were genuine letters written by that Apostle. Even the hypercritical, and on some accounts unfair, GRIESBACH†, without hesitation, admits these Epistles into his Canon of the New Testament as the Epistles of St. Paul. But, in the worst spirit of German criticism, which is too often sceptical, EICHORN‡ presumes to take them from St. Paul, and by implication gives them to Apollos. Surely it is the height of vanity to suppose that, in the nineteenth century, we can ascertain what sacred writing is genuine, and who is its author, with greater precision than that with which the primitive Christians could

\* See the concluding paragraph of his "Introduction to the "First Epistle to the Thessalonians," in his "Family Expositor."

† "He supposes the existence of five or six distinct classes (of MSS.) — But notwithstanding the consciousness of this variety, he confines himself solely to the triple division of an Alexandrine, a Western, and a Byzantine text."

Dr. R. Laurence's "Remarks upon the Systematical Classification," pp. 19, 20. — See an instance of Griesbach's prejudice in p. lxii. of his *Prolegomena* to his second edition of the New Testament. Objections to Griesbach are, with much erudition, fulness, and force, stated in "An Inquiry into the Integrity of "the Greek Vulgate," by Rev. F. Nolan.

‡ See vol. vii. of his "*Kritische Schriften*."

decide on those points ! Equally in Biblical as in other researches, antiquity claims the deference which the Tusculan philosopher assigned to it\*, because “quo  
“propius aberat ab ortu et divinâ progenie, hoc melius  
“ea fortasse, quæ erant vera, cernebat.” In the numerous homilies of Chrysostom, in the catalogues of Eusebius, and of Origen prior to him, those three Epistles are mentioned as written by St. Paul ; and the accumulation of presumptive and historical evidence that St. Paul was the author of them is materially increased by the testimony of the fragment anterior to what we find in the works of Origen.

4. and 5. That ordination should be episcopal, is maintained by Bancroft† and Whitgift ; Hooker‡ and Andrews ; Laud§, Taylor, Hammond, Hall ; by Pearson and Cave|| ; Scott and Hicke¶ ; Potter, Wells, Bingham, Leslie\*\* ; by Wake and Sherlock.†† Authorities for their opinions may be collected from the declarations of Archelaus, and from the amended Canon of Ancyra. And the same authorities may convince us, that although in this country are set up manifold and very different pretensions to the sacerdotal office, yet we should decidedly prefer and inviolably keep the ritual mode by which we were appointed to the sacred ministry, because it derives its origin from apostolical institution.

\* Tuscul. Disput. L. i. s. 12. Ed. 2. in 1723, by Davis.

† In the time of Q. Elizabeth.

‡ ————— K. James I.

§ ————— K. Charles I.

|| ————— K. Charles II.

¶ ————— K. James II. Will. III.

\*\* ————— Q. Anne.

†† ————— K. George I. and II.

See “British Critic,” vol. xlii. p. 351.

6. Would any separate obedience from faith, and neglect to enforce it on their congregations that they should “cease to do evil?”\* For earnestness in dissuading from immoral actions they have a precedent in the council of bishops and clergy assembled at Elvira. Is there little disposition to be guided either by the opinions or by the conduct of those who are dead? Let the Prelate, who now exercises pastoral superintendence over the see of Gloucester, be thought worthy of attention when speaking these words†: “By other  
 “ teachers, we hear the Saviour exalted indeed in one  
 “ of his offices, but depreciated, as it were annihilated, in  
 “ another. They entreat, they command us to confide  
 “ in Him, as having justified us, even from the foundation  
 “ of the world, without any proof of our present sanctifi-  
 “ cation. They forbid concern for sin, as unbelieving ;  
 “ regard to the evidence of works, as legal ; and permit  
 “ us to consult and admit no test of our own forgiveness,  
 “ of our having an interest in Christ Jesus, and being  
 “ reconciled to God, save a certain inward satisfaction  
 “ and assurance ; a fancy, which may be the product of a  
 “ weak head ; a conception, which may be compatible  
 “ with a corrupted heart. But this again is surely a  
 “ path, though more plausible, yet not less erroneous,  
 “ not less fatal than the former (*i. e.* associating human  
 “ deserts with the merit of Christ in justification), as  
 “ injurious to the honour of God, as contradictory to his  
 “ word. Our Lord himself expressly commands us to  
 “ judge of the tree by its fruits ; and, through St. James,  
 “ to judge of faith by its works. St. Paul declares, that  
 “ if any man has not the Spirit of Christ, he is none of  
 “ his ; and that the presence of that Spirit can only be

\* Isaiah, i. 16.

† See p. 14. of a “Sermon preached at Wells,” on Sept. 1. 1818, by the Hon. & Right Rev. Dr. Ryder, Bishop of Gloucester.

“discovered by its fruits, *i. e.* as he himself describes them, by all the graces of a Christian life.”

In confirmation of the doctrine which you have just heard, and which is sanctioned by the Apostles St. Paul and St. James, let us appeal to Him who is the author of evangelical truth, even to Christ himself; and learn from Him that it is indispensably requisite to prove, by a life conformable with the Gospel, the sincerity of our faith in Him, by whom the Gospel was first promulgated. Thus then saith the Lord\* ; “Repent, for the kingdom of heaven is at hand.” — “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”† — “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven.”‡ — “The Son of Man shall send forth his angels, and shall gather out of his kingdom all things that offend, and them which do iniquity.”§ — “The Son of Man shall come in the glory of his Father, with his angels; and then He shall reward every man according to his works.”|| — “Why call ye me Lord, Lord, and do not the things which I say?”¶ — “All that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”\*\*

Can the disciple understand the whole tenor of the Gospel more perfectly than the Master who first taught it? Is the minister warranted in omitting to inculcate

\* St. Matt. iv. 17.

† St. Matt. v. 16.

‡ St. Matt. vii. 21.

§ St. Matt. xiii. 41.

|| St. Matt. xvi. 27.

¶ St. Luke, vi. 46.

\*\* St. John, v. 28, 29.



practice, which he knows to have been enforced by that Supreme Head, in whom originates his sacred function? Our Lord bade his Apostles teach their converts “to observe all things whatsoever he had commanded.”\* On recollecting the many texts which have been read to you; on recalling to his memory the Sermon on the Mount; can any one affirm, that among the precepts delivered by our Lord, either in express words or by obvious implication, there were none concerning rectitude and holiness of life? If such precepts are numerous; in pronouncing sentence on the obligation and importance of observing them, shall man presume to erect his judgment in opposition to the wisdom of a Divine Instructor? Shall man take upon him to treat with disregard the duties prescribed by his heavenly Lawgiver? The Lord spake nothing in vain. He commanded us to believe in Him; He commanded us to obey Him. As Christians, we are bound to hold and exemplify; as teachers, we are required to press on others the necessity of entertaining right faith, and of evidencing that faith by corresponding works. The degree of efficacy assignable to both is briefly but clearly stated in the following words: “We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works and deservings.” Yet, “although good works, which are the fruits of faith, cannot put away our sins, and endure the severity of God’s judgment, they are pleasing and acceptable to God in Christ.” These, the eleventh and twelfth Articles of our Church, are so explanatory of each other, that they ought never to be considered apart, but should be taken together for mutual illustration. Let not zeal for one create

\* St. Matt. xxviii. 20.

indifference for the other. We have solemnly declared our assent to both. The substance of both should be maintained. If, by the help of the Holy Spirit enlightening and assisting us, we adhere to this rule in all we preach and all we do ; by our doctrines and by our actions we shall “ set forth the true and lively word \* ” of the Gospel ; on the ground of Christian knowledge the people will be edified unto Christian duties ; for the whole plan of our recovery from sin and death, to righteousness and salvation, originating as it did in design most merciful, conducted as it was by means most wonderful, proceeding as it does to an end most blessed ; for the whole of a dispensation thus compassionate and benevolent ; thus stupendous and powerful ; thus renovating our nature and leading us to eternal happiness ; our Creator, our Redeemer, our Sanctifier will be glorified.

\* Liturgy.

A

# CHARGE

DELIVERED IN THE YEAR 1822.





## A CHARGE.

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REVEREND BRETHREN,

IN pronouncing judgment on the writings and opinions of primitive Christians, who, although early, were yet not coeval with the Apostles ; and who, although pious, were yet not infallible ; it could not be correct, either to bestow on them unqualified praise, or to pass on them indiscriminate censure. The one would be an act of bigoted partiality, the other of intemperate prejudice. Between those extremes lies an intermediate course, which it will be most prudent, safe, and candid to follow.

Man is imperfect. Every work proceeding from man must unavoidably partake of his nature and quality.\* But man is also of a mixed character. If there be in him always “ something to blame,” there is in him generally “ something to commend.”† Hence, we never see any human being so entirely good, as that there should exist in him no fault ; nor, except among the very dregs of society, do we find any person so totally depraved, as not to be laudable in at least *some* marks

\* Whoever thinks a faultless piece to see,  
Thinks what ne’er was, nor is, nor e’er shall be.  
Pope’s “ Essay on Criticism,” v. 253.

† ——— Each finding, like a friend,  
Something to blame, and something to commend. — Pope.

of his disposition, *some* instances of his conduct. If we change but the terms, writings and sentiments may be appreciated by an estimate similar to that, which truth will adopt when decision is to be made on the moral condition of man.

Under such persuasion were examined those valuable remains, those precious fragments of Christian antiquity, on select portions of which were offered to you, at our last and anterior solemn meeting \*, some remarks suggested by the subjects immediately before us. The same persuasion shall now be brought to other productions of past ages. On those works whilst the mind is intent, it naturally conceives ideas not inapplicable to the purpose of this assembly; and trusts it may fitly impart observations on points, clearly not unconnected with our clerical profession. For consideration of these topics, "What were the laws? what the discipline? "what the ceremonial rites of the primitive Christians?" can never be foreign to our religious order. Suitable times for public discourse on them do, indeed, not frequently recur. When, however, opportunities do present themselves, an endeavour to treat of them cannot be improper in itself, although it may be injudicious in the mode of its process.

Let thus much have been premised, as preparatory for direct mention of the particular writings, which have occasioned thoughts now soliciting your indulgence. Those writings are, "The Constitutions and Canons "Apostolical."

Conformably with the language which has prevailed through many centuries, the denomination "Apostolical" is now given to the writings mentioned. But from such appellation it is not to be inferred, that those Constitu-

\* The Visitations in 1816 and 1819.

tions and Canons were actually drawn up and systematically formed by the Apostles themselves. For, although in many passages are assumed the names and authoritative diction of our Lord's immediate disciples\*, yet in other parts are introduced words, which most probably were not current when the Apostles wrote their genuine Epistles; and there are also found in them allusions to offices and institutions†, which certainly did not exist in the age of the Apostles. Still,

\* See "S. S. Patrum, &c. Opera," by J. B. Cotelerius. Ed. Antwerp. 1698. Folio. Vol. i.

Constitutionum Apostolicarum, Lib. iii. cap. 6. p. 277. Αυτος ο Διδασκαλος ἡμων και Κυριος Ιησους ἡμας τους δωδεκα περιψας μαθητευσαι, &c. — Cap. 9. p. 284. και ἡμας αποστελλαν επι το βαπτιζειν, &c. — Lib. v. c. 7. 'Ημεις οἱ συμφαγοντες αυτω και συμπιοντες' και Ψεαται γενομενοι αυτου τεραστιων — και λαβοντες εντολην παρ' αυτου κηρυξαι το ευαγγελιον εις ολον τον κοσμον — διδασκομεν ἡμας ταυτα παντα, &c. p. 309. — Lib. viii. cap. 4. p. 390. — 'Αμα τοιουν ὑπαρχοντες ἡμεις οἱ δεκαδυο του Κυριου Αποστολοι τασδε τας Ψειας ἡμων εντελλομεθα διαταξεις περι παντος εκκλησιαστικου τυπου, &c. &c. Πρωτος ουν εγω φημι Πετρος, &c. — See also Lib. viii. c. 12. c. 16. c. 19. c. 21. c. 22. c. 23. c. 25. c. 32.

† Lib. iii. c. 11. p. 284. Αλλ' ουτε τοις λοιποις κληρικοις επιτρεπομεν βαπτιζειν οἶον Αναγνωσταις, η Ψαλταις, η Πυλωροις. — Lib. viii. c. 21. p. 408. Περι δε Ὑποδιακωνων, εγω Θωμας διατασσομαι ἡμιν τοις Επισκοποις.

Compare with these passages vol. i. of the "Origines Ecclesiasticæ," by Joseph Bingham.

"It is the opinion now of most learned men, even in the Romish Church, that there was no such order as that of readers distinct from others, for at least two ages in the primitive Church." — B. iii. c. 5. p. 27. Ed. 1710.

"The first rise and institution of these singers, as an order of the clergy, seems to have been at the beginning of the fourth century." — Ibid. c. 7. p. 37.

"For three whole centuries we never so much as meet with the name of it (i. e. πυλωρος) in any ancient writer, except in the Epistle of Cornelius, Bishop of Rome, where the πυλωροι or door-keepers are mentioned with the rest. In Cyprian and Tertullian there is no mention of them." — Ibid. B. iii. c. 6. p. 33.

however, they may retain the title "Apostolical;" and as they were never intended to establish any new article of that faith which is necessary for salvation, they may be consulted at least with innocence, if not with advantage.

Your own recollection of heathen literature will bring it to your minds, that among the remains of that description, some are called the Golden Verses of Pythagoras; some the Poems of Orpheus; some the Sibylline Oracles; some, and those beyond comparison the most valuable, the Socratic Writings. You are not so misled by these titles, as to think the metrical compositions, thus denominated, are actually the works either of Pythagoras, or of Orpheus.\* You attach to

"The first notice we have of this order (*i. e.* sub-deacons) in any ancient writers, is in the *middle* of the third century, when Cyprian and Cornelius lived." — Ibid. B. iii. c. 2. p. 10.

As a date somewhat earlier should be assigned to the "Apostolical Constitutions and Canons," and as sub-deacons are mentioned in them, those officers were noticed before the *middle* of the third century.

\* "As for the *επη χρυσα*, the *Golden Verses*, which pass under Pythagoras's name, Laertius assures us, that they were not made by him, but by Lysis the Pythagorean." — Court of the Gentiles, by Theophilus Gale, Part II. B. ii. ch. 9. p. 201. Ed. 1671. — See also vol. ii. p. 66. of "The Connection between the Sacred Writings," &c. by Robert Gray, D.D. Ed. 2. in 1819.

"Many have writ in the days of old, *Ορφικα*, *Poems according to the Doctrine of Orpheus*. Suidas, in *Ορφευς*, enumerates some of them. The chiefest of these was named Onomacritus, who lived in the times of Pisistratus's sons. Of whom Tatianus 'Contra Gentes,' thus speaketh: *Ορφευς δε κατὰ τὸν αὐτὸν χρόνον Ἡρακλεὶ γεγονεν*, &c.; *Orpheus was contemporary with Hercules*. But the poems, that pass under *his name*, are said to have been composed by Onomacritus the Athenian, who lived under the government of Pisistratus's sons, about the fiftieth Olympiad." — Th. Gale, Part I. B. iii. ch. i.



them no higher degree of credit, than to allow they probably bear some resemblance to the precepts delivered and to the conceptions entertained by the several persons, whose name they respectively assume. You do not imagine the Sibylline Verses to be altogether, or even in a very small portion, the genuine productions of the Sibyls. If some few may perhaps be authentic, yet the others, which constitute the greater part, are considered as but imitative. Mention is made by Horace of the “Socratic Writings.”\* It is, however, well known, that to posterity has descended, by the ancients is recorded, no work, as written by Socrates. You receive the Dialogues of Plato and of Æschines, as professed copies of the Socratic model in philosophical sentiments and in mode of reasoning. You read Xenophon’s *Memorabilia*, as a book which narrates the life, conduct, manners, doctrines, and which frequently gives in his own words the very discourses, of Socrates.

The inference to be drawn from what has been remarked is briefly this: as the remains of heathen literature do not impose on you, so neither will the “Constitutions and Canons Apostolical” deceive you

p. 281. — Compare “Cudworth’s Intellectual System,” p. 300. Ed. 1678, and Gray’s “Connection,” vol. ii. p. 57. Ed. 2.

Apollonius Rhodius, in a short but well-suited episode, introduces Orpheus as singing how the world emerged from discordant chaos. — B. i. 493.

“But though there may be some of the ancient Sibylline Verses still left, in that *farrago* which we now have; yet, it being impossible for us to prove which are such, we shall not insist upon any testimonies at all from thence, to evince that the ancient Pagans acknowledged one Supreme Deity.” — Cudworth, p. 284. Compare Gray’s, vol. i. p. 256. Ed. 2.

\* “Rem tibi Socraticæ poterunt ostendere chartæ.” Hor. A. P. 310. — A philosophiâ profectus princeps Xenophon, Socraticus ille. — Cic. de Or. 2. 14.

by their appellations. Whoever undertakes to examine such works, will have previously acquired at least so much knowledge of ecclesiastical history, as will tend to convince him, that *all* those Constitutions and Canons could not have been coeval with the Apostles. Deliberation will lead him to conclude somewhat in this manner: — “ The Constitutions and Canons meant to  
 “ inculcate, on many occasions and in several cases,  
 “ what the Apostles themselves might have been supposed to have prescribed under similar circumstances and like situations; possibly, however, and  
 “ even probably, with considerable intermixture of precepts, which tradition might have delivered down as  
 “ really enjoined by our Lord’s Apostles.”

So many ages have intervened, since the times when primitive synods were holden, that it is extremely difficult to ascertain the periods, when the Constitutions and Canons had either their first rise, or gradual progress, or final completion.\* Mosheim allows the Constitutions to be “opus antiquum;” and of the Canons he says, “Materia libelli vetusta est.” These concessions deserve notice. But, for a direct, full, and satisfactory discussion of this subject, we must refer to that learned and conscientious writer, our own countryman — Beveridge. We may safely adopt his judgment.†

\* See Mosheim “De Rebus Christianorum ante Constantinum Magnum,” p. 158. Ed. 1753.

† “Ut autem a variis Conciliis editi sunt hi Canones, sic et a diversis quoque viris nobis collecti videntur. — Canones autem sic a se collectos, alii Ecclesiasticos, Apostolicos alii nominârunt: non quòd ab ipsis Apostolis conscriptos crederent quos ipsi a Conciliis decretos collegerant, sed quòd doctrinæ et traditionibus Apostolicis consonos, et a viris saltèm Apostolicis constitutos esse persuasum habuerint.” — See Gulielmi Beveregii “De Canonibus Apostolicis Judicium,” in S. S. Patrum, &c. by Cotelierius, vol. i. p. 432. Ed. Fol. 1698.

By his erudition he was fully competent to examine the question; and by his piety he was led to decide on it according to truth. The result of his deep and elaborate investigation is this conjecture; viz. "The canons and constitutions were collected by Clemens of Alexandria." That author is known to have lived at the conclusion of the second, and at the early part of the third Christian century.

The canons are in number only eighty-five. Of the constitutions the books are eight. It must not be dissembled, that according to the sentiments, which happily have long obtained among us, and which are to demonstration more judicious and correct, the contents of those books are often so objectionable, that in them are "*plura quidem tollenda relinquendis*."\* The remainder, however, should not on that account be laid aside as unworthy of our perusal. We do not throw

"Re igitur in utramque partem perpensâ, firma manet constansque illa sententia, quæ hos canones nec ipsis cum Turriano Apostolis adscribit; nec cum Dallæo quinto demùm eoque adulto post Christum natum sæculo ab impostore nescio quo consarcinatos hariolatur; sed mediam duas inter istas extremas tenens opiniones, eos secundo exeunte, tertiove nondum adulto sæculo primitivis synodis constitutos, et mox etiam in corpus istud, quod jam sub manibus habemus, collectos (etiãsi nonnullis in locis postea interpolatos) fuisse statuit." — P. 436.

"Ipe autem conjecturâ interim ad suspicandum ducor, Clementem Alexandrinum tam canonibus, quàm constitutionibus Apostolicis vulgo dictis, colligendis operam dedisse." — Ibid. p. 477.

"Stylus quo scripsit, ætas quâ claruit, et argumenta, quæ in aliis ipsius operibus, in Pædagogo præsertim Clemens Alexandrinus tractavit, me tantum non inducunt, ut credam, eum tam canonum horum, quàm constitutionum, quæ Apostolicæ vulgo dicuntur, collectorem fuisse; et ut in eadem persistam opinione, usque dum alii verisimiliorem protulerint." — Ibid. p. 477.

\* Hor. i. Sat. x. 51.

away corn because mixed with chaff; nor precious metal because the ore is drossy. Flowers may be gathered in a wood of thorns; and verdant plains be found, encompassed on every side by barren waste.\*

Bingham, the author of the volumes entitled “*Origines Ecclesiasticæ*,” appears to have explored almost every work which could communicate information concerning the “*antiquities of the Christian Church*.” In the course of his researches, he was naturally led to examination of the apostolical constitutions and canons. Evidently, he well knew the former were not the productions either of the Apostles, or of any apostolical Father.† Still, however, he frequently appeals to both, as to credible records of primitive institutions. From which fact results this conclusion, viz. The practice of a writer, who was studiously endeavouring to compose what should be a full repository and durable standard of particulars in that branch of clerical study, will surely warrant us in referring to the same constitutions and canons; for the purpose of showing, by comparison between them and our own liturgy, articles, canons, customs, and laws, that “*ecclesiastical ordinances and ritual usages of ancient Christians are observable in the Church of England*.” To exemplification of this general topic, and to illustration of subjects emanating from it, this Discourse shall now proceed.

1. In one of the Greek constitutions are words to this effect‡: “We do not permit the laity to exercise

\* See Belzoni’s “*Narrative of Discoveries in Egypt*.” Ed. 2. quarto. pp. 400. 404. in the “*Oasis*.”

† See “*Origines Ecclesiasticæ*,” B. ii. ch. xi. s. 8. p. 151. vol. i. Ed. 1710. — Also, B. iii. ch. i. s. 1. p. 4. vol. iii. — B. iv. ch. 3. s. 14. p. 137. vol. ii. and p. 140. of the same volume.

‡ Lib. iii. c. 10. p. 284. Cotelier. Ed.



“any of the sacerdotal functions.” The twenty-third of our articles expressly says, “It is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he is lawfully called and sent to execute the same.” In each case the prohibition is sanctioned by St. Paul; who, when speaking of the priesthood, observes, “And no man taketh this honour unto himself.”\* When the declarations of Holy Writ are justly interpreted, and the dictates of common sense are correctly stated, between religion and reason there is always consonance. Both will decide against the propriety of usurpation in the sacred ministry. If we look into the departments military or naval, medical or legal, we find no persons assuming the characters or beginning to discharge the higher duties appropriate to their respective provinces, until they have been regularly appointed; and such appointments at least afford a presumption that some years have been devoted to the acquirement of professional knowledge. With all humility let it be asked, “Is the sacerdotal office, in its nature and employments, inferior to any of those vocations? Is preparation needless for understanding the Holy Scriptures; for explaining their phraseology; for illustrating their texts; for expounding their doctrines? Is it immaterial to a congregation, is it of similar consequence to the state, whether right or wrong tenets be maintained openly and taught in public?”† These questions cannot be answered in the affirmative by any one endued with a considerate and experienced mind.

\* Heb. v. 4.

† See “A Companion for the Candidates for Holy Orders,” by Bp. Bull, p. 292. of the “Clergyman’s Assistant.”

It is not always imputable to vain self-conceit, that the work of the ministry is undertaken without legitimate commission. But, it does betray some want of attention and of consistency, that self-appointed preachers should either forget or disregard the pattern presented for imitation by St. Paul. It was not till after prayer and imposition of hands had been made by three principal persons in the church at Antioch\*, that St. Paul became an apostle to the Gentiles.

Wishart, in the reign of Henry the Eighth, although never ordained, yet not only preached, but also consecrated the symbolical elements of the Lord's Supper. On such irregular proceedings Collier animadverts, with equal calmness of temper and soundness of judgment, in the following terms†: "He is charged  
 "with usurping the priest's office without authority:  
 "he does not deny the fact, but excuseth himself by  
 "an erroneous opinion; by maintaining that all Christians are priests, and that by consequence there is no  
 "distinction between laity and clergy. This principle  
 "is both repugnant to Holy Scripture and destructive  
 "of all spiritual society. For, as the state cannot subsist if every man should meddle with the government  
 "and pretend a right to make himself a magistrate,  
 "so neither can the church go on where the privileges  
 "of the hierarchy are invaded and made common.  
 "The bishops and priests are spiritual magistrates:

\* Acts, xiii. 3. — "The solemn separation of St. Paul must strike as something extraordinary, after his miraculous conversion before related, viz. in chap. ix."

"Lectures in Divinity," by John Hey, D.D. vol. iv. p. 168. Ed. 1798. The whole of Dr. Hey's reflections on Acts, xiii. 3. deserves particular notice.

† See Jeremy Collier's "Ecclesiastical History of Great Britain," vol. ii. p. 206 col. 1. Ed. 1714.

“and unless their privileges are guarded, and their powers unencroached on, the body will be dissolved of course, and every thing fall into confusion. For, without distinction between governors and governed, the being of any society is impracticable.”

2. Immediately subsequent to the remark of our ecclesiastical historian will be apposite this passage from the apostolical constitutions \*: “Having been taught by the Lord the order in which things should follow, we have assigned to bishops the duties of chief-priesthood; to presbyters, the duties of priesthood; to deacons, the duties of ministering to both.” St. Paul †, by allusion to the various parts of which the body natural is composed, and to the several functions respectively discharged by each of those parts, illustrates the utility derived to the whole of the Corinthian church from the diversity of spiritual offices existing in it. The sense of religion impressed on his mind would not have allowed Collier to advance an opinion which he did not believe could be justified by fact. Yet he, like many other most able defenders of our ecclesiastical polity, maintains the Christian hierarchy was founded on the model of the Jewish. This assertion is supported by reference to a work ‡, which in the greater part is of undoubted authority, the first epistle of Clemens Romanus. Jealousies and murmurings similar to those from which

\* Lib. viii. c. 46. vol. i. p. 422. Coteler. Ed.

† 1 Cor. xii. 12—26.

‡ “Princeps omnium Clemens est, quem Romanum dicunt, quia Romanæ Ecclesiæ Episcopi loco præfuit. Extant binæ ejus Epistolæ Græco Sermones ad Corinthiorum Ecclesiam, intestinis litibus laceratam perscriptæ: quarum prior plerisque, nec sine causâ, verè ex ingenio ejus profecta putatur, quanquam infelici hominis, non mali fortè, sed parùm consulti industriâ interpolata hodiè videatur.” — Mosheim, “De Rebus,” &c. p. 156. Ed. 1753.

St. Paul dehorted his Corinthian converts, Clemens Romanus endeavoured to allay among the same people. With this view, he admonished them by an intimation, the purport of which could not be mistaken; for it must have led them to infer, that the three chief orders in the Christian church originated in studious imitation of the three orders under the Mosaic economy.\* In a style truly pastoral, that venerable father says †, “To the high-priest have been assigned his peculiar offices; to the priests has been appointed their peculiar place; and on the Levites have been enjoined their peculiar ministrations: the laic is bound by precepts of laic description. Let each of you, brethren, give thanks unto God, in his own proper order, continuing in a good conscience, not transgressing the prescribed rule of his office.” In illustration of that passage our historian adds, “Several others, besides Clemens Romanus, call the bishop *high-priest*; the presbyter, *ἱερεύς*; and deacons, *Levites*.” Dr. Routh‡, who is so thoroughly conversant with Christian writings of high antiquity, observes, “It is known that this holy bishop (Clemens Romanus) compared the three orders of the Christian church with Judaic polity; which signally proves what was the most ancient discipline.”

Before an audience composed of brethren conscientiously engaged in the discharge of clerical functions, it is quite unnecessary to expatiate on the duties which each of us in our several stations should respectively

\* Jeremy Collier's "Ecclesiastical History," vol. ii. p. 618. col. 2.

† "S. S. Patrum," &c. vol. i. p. 169. Coteler. Ed.

‡ "In alio autem, qui præiverat ad cap. 40. loco, notum est hunc sanctum episcopum tres ordines Christianæ Ecclesiæ cum politiâ Judaicâ contulisse; quod illustre antiquissimæ disciplinæ documentum est." — "Reliquiæ Sacræ," vol. ii. p. 378.



perform. Let it, however, be allowed to speak, in few words, of that office, which by our Church is considered as exclusively episcopal. It is the reception of candidates for confirmation \*, accompanied with prayer

\* “Hic mos olim fuit, ut Christianorum liberi, postquàm adoleverant, coram episcopo sisterentur ; ut officium illud implerent, quod ab iis exigebatur, qui se ad baptismum adulti offerebant. Hi enim inter catechumenos sedebant, donec ritè fidei mysteriis instituti, poterant fidei confessionem coram episcopo ac populo edere. Qui ergo baptismo initiati erant infantes, quia fidei confessione apud ecclesiam defuncti non erant, sub finem pueritiæ, aut ineunte adolescentiâ, re-præsentabantur iterùm a parentibus, ab episcopo examinabantur secundùm formulam catechismi, quam tunc habebant certam ac communem. Quo autem hæc actio, quæ alioqui gravis sanctaque meritò esse debebat, plus reverentiæ haberet ac dignitatis, ceremonia adhibebatur manuum impositionis. Ita puer ille, fide suâ approbatâ, cum solenni benedictione dimittebatur. Talem ego manuum impositionem, quæ simplicitèr loco benedictionis fiat, laudo, et restitutam hodiè in purum usum velim.

“ Utinam vero morem retineremus, quam apud veteres fuisse admonui.” — “ Calvin’s Institutio Christianæ Religionis.” Lib. iv. c. 19. “ De Confirmatione.” Ed. Genève, 1592.

On the subject of confirmation, the second charge of Secker, delivered by him in 1741, when he was Bishop of Oxford, has this passage : —

“ After due instruction follows confirmation, an appointment derived from apostolical practice ; and of such usefulness, that in the times of confusion, a hundred years ago, when bishops were rejected, some of their adversaries took upon them to perform this part of their function ; and within these few years the church of Geneva hath restored it in the best manner their form of church government will admit, and added an office for it to their liturgy.” — P. 52. Ed. 5. of “ Secker’s Charges.”

Secker says, “ I have mentioned the age of fourteen, as being, for the most part, full early enough,” (*i. e.* for confirmation,) p. 53. of the Charge.

Calvin’s direction is, “ Puer *Decennis* Ecclesiæ se offerret ad edendam fidei confessionem.” — “ Institutio,” &c. Lib. iv. c. 19. “ De Confirmatione.”

and imposition of hands. To the solemnity of confirmation is attached great importance, and not without substantial reasons. For, in the first place, it meets a principal argument urged by those who object to infant baptism. In the next place, it conduces much to the edification of young persons, by means of that instruction which is preparatory, and which is calculated to fit candidates for that holy ordinance. Then again, experience has shown that parents themselves have been seriously influenced by the doctrines explained, and the exhortations delivered. Lastly, although it ought not to be pretended that miraculous gifts are now bestowed by extraordinary operations of the Holy Spirit, yet, on the due observance of this, as of every other sacred rite, we may humbly hope the blessing of God will be

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In the eleventh volume of Jeremy Taylor's works, edited by the Right Reverend Reginald Heber, D.D. late Lord Bishop of Calcutta, are these remarks, p. 251. (from Heb. vi. 2. it is inferred) "This doctrine of confirmation or imposition of hands is Apostolical and Divine," p. 263. (St. Jerome is quoted as saying) "The imposition of hands by the bishop is an observance, which has descended from the authority of the Scriptures, and universal tradition; or rather, Scripture expounded by traditive interpretation." (see Acts, viii. 14.) p. 266. (Dionysius is quoted as saying) *χρεία του Αρχιερεως εσται* (*i. e.* to confirm the baptized), *αυτη γαρ ην η αρχαια συνηθεια*, p. 267. "This (*i. e.* the imposition of hands by bishops only,) was the constant practice and doctrine of the primitive church, and derived from the practice and tradition of the Apostles, and recorded in their Acts written by St. Luke. For this is our great rule in this case; what they did in rituals and consigned to posterity, is our ample and warranty," p. 273. "A person of a lower order could never be deputed minister of actions appropriate to the higher, which is the case of confirmation, by the practice and tradition of the Apostles," p. 278. "At the first ministration of this rite (Acts, viii. 14.) the persons confirmed received the Holy Ghost, *i. e.* they were endued with virtue from on high, *i. e.* with strength to perform their duty."

imparted to such degree, as that divine grace, though secretly and silently working, may dispose the hearts of the well intentioned candidates, at least to love, if not always to practise, what is good and pious.

To the remarks on confirmation already made, it would be an unpardonable omission if this were not added. That the manner in which candidates throughout this diocese have uniformly conducted themselves at the altar, has been so decorous ; that the deportment with which universally they have returned to their respective homes, has been so proper, many thanks are owing ; and, reverend brethren, many thanks are now openly and gratefully offered to you. For all which has appeared so commendable, so becoming Christians, both within and without our churches on these occasions, has resulted from the salutary admonitions, and from the encouraging superintendence which, through regard for the spiritual welfare of your flocks, have been given by you.

3. To the credit and utility of the church it is essential ; with the sentiments of St. Paul\* it is perfectly consonant, that those who would be appointed ministers of the Gospel should be men of character irreproachable ; of disposition suitable ; of habits temperate ; of learning sufficient ; of abilities competent. An apostolical constitution †, which treats of the qualifications requisite in such as were to be ordained, directs thus : “ Choose for bishops men worthy of the Lord ;  
“ for priests and deacons, men who are pious, just, mild,  
“ liberal, lovers of truth, proved, holy, impartial, able to  
“ teach the word of godliness.” That with the substance of this constitution our Church accords, you

\* 1 Tim. iii. 2. Tit. i. 5.

† Lib. vii. c. 31. vol. i. p. 372. Coteler. Ed.

experienced in your own cases and persons, when you presented yourselves successively for admission into the sacred orders of deacons and priests. In obedience to law, canon, and injunctions \*, every precaution is antecedently taken, and all possible means are previously adopted for ascertaining the fitness of the candidate who would be called to a most serious and responsible function. By ministers, whom not only honour forbids to state a misrepresentation, but whom conscience also restrains from being instrumental towards bringing reproach on their own profession, and from doing injury to the cause of religion, the propriety of our conduct, and the correctness of our sentiments, during a period adequate for probation, are gravely attested. To this strong and weighty credential, our Church superadds appeal to the congregation of persons acquainted with the candidate. For this instance of extended enquiry, there is a precedent among the Christians of the third century. It was in imitation of their usage that Alexander Severus, who was then Roman emperor, published the names of those whom he wished to appoint governors of provinces, or to place in offices of trust; and exhorted his people to substantiate against those persons any crime which could be laid to their charge. His biographer adds †, “Dicebatque, grave esse, *Quum id Christiani et Judæi facerent in prædicandis sacerdotibus qui ordinandi sunt*, non fieri in provinciarum rectoribus.” “Lay

\* See 13th of Q. Elizabeth; Canon 34th; and Archbishop Wake's Letter to the Bishops, containing “Directions,” &c. in Burn's “Ecclesiastical Law,” under the title “Ordination.”

† Ælius Lampridius, in his life of “Alexander Severus,” cap. 14. See p. 9. of a sermon preached in 1788, by Dr. Chelsum, one of the learned writers, who ably replied to the falsifying, vain, and irreligious Gibbon.



“hands suddenly on no man,” is St. Paul’s direction to Timothy.\* The apostle’s injunction is still in force. That our bishops should not proceed to ordination of ministers, until due information has been received and examined, our church hath circumspectly and wisely provided.

4. To convince the Sadducees that in the Pentateuch was intimated a resurrection from the grave, our Lord reminds them of a passage in the Book of Exodus†, and thence infers that the soul is immortal, and the dead will rise. When our Lord reproved the Jews for not believing He was the Messiah described and promised in the Mosaic writings, He says, “Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me.”‡ To the disciples, with whom He conversed in their way to Emmaus§; to all the disciples afterwards assembled together, our Lord expounded those parts of the Holy Scriptures which concerned Himself, beginning with the Books of Moses, and pursuing the subject through the Psalms and writings of the prophets. On a comparison of the Old with the New Testament||, it is demonstrable that the great truths and prominent facts which appear conspicuous in the New, are either foretold by predictions or prefigured by types, or signified by declarations in the Old Testament. That such was the correct idea entertained by those who drew up the Apostolical Con-

\* 1 Tim. v. 22.

† St. Matt. xxii. 31, 32.

‡ St. John, v. 45.

§ St. Luke, xxiv. 27—44.

|| See on this subject that convincing work, Bp. Kidder’s “Demonstration of the Messias.”

stitutions \*, is evident from the following passage :  
“ Let the bishop be studious and attentive in examining  
“ the sacred books ; let him read much, that he may  
“ carefully explain the Scriptures ; let him interpret the  
“ Gospel so as to make it correspond with the prophets  
“ and the law ; and let his interpretation of the law and  
“ of the prophets proceed in correspondence with the  
“ Gospel.”

In the persuasion that the Old and New Testament illustrate each other, with the primitive injunction, agrees this our seventh article ; “ The Old Testament is  
“ not contrary to the New ; for both in the Old and  
“ New Testament everlasting life is offered to man-  
“ kind by Christ, who is the only mediator between  
“ God and man, being God and man.” The paradoxes of those, against whom this article was more immediately directed, can have no weight with us. Warranted as we are by the example of our Lord himself, we shall steadfastly adhere and continually refer to the Old Testament. And happy is it for those among us who are not conversant with the Hebrew original, that we have in our own vernacular tongue a translation which, if not entirely throughout, yet in far the greater portion of it is faithful in sense and dignified in language. Not long since an attempt was made to depreciate our received version, but the futility of such an endeavour was completely exposed by those two learned writers, Todd and Whitaker. The former published “ A Vindication of our authorised Translation ;” the latter, “ An Historical and Critical Enquiry into the  
“ Interpretation of the Hebrew Scriptures.” Let both works be recommended to you as replete with information, and satisfactory on the important points discussed in them.

\* Lib. ii. c. 5. pp. 215, 216.

5. The fourth Apostolical Canon \* lays on the clergy this inhibition ; “ Let not a bishop, priest, or deacon, “ take on himself worldly cares † : if he acts otherwise, let “ him be deposed.” The seventy-fourth ordains, that he was to be deposed, who should wish to be at the same time a Roman magistrate and a sacred minister. With these corresponds our seventy-sixth canon ; “ No man, “ being admitted a deacon or minister, shall from thence- “ forth voluntarily relinquish the same ; nor afterward “ use himself in the course of his life, as a layman, upon “ pain of excommunication.” If not guided by contemplation of these canons, yet clearly actuated by the principle which pervades them, some have contended, that in any case, or under any form, the exercise of civil magistracy is improper for a clergyman. It is, indeed, impossible not to respect the motives in which such an opinion originates ; to many, however, it may appear questionable if that opinion be founded on good reasons, and thence be correct.

On all occasions it is most advisable to consider cases precisely as they are in their nature and tendency. With respect to the question, whether consistently with their holy office the clergy can act as magistrates ? the case stands thus : on the one hand it must be admitted

\* S. S. Patrum, &c. Cotelier, vol. i. p. 437. See also p. 447.

† Nemo religionem professus implicet se venditioni, nundinis aut alibi.

“ Venalium rerum commercia, quibus cupiditas dandi minus, vel “ plus recipiendi, expetit captiones, vix aut nunquam sine interventu “ peccati, etiam inter Laicos, fieri dignoscuntur ; quanto autem “ magis eorum manus, qui sunt Sacræ Religionis habitu et obser- “ vantiâ a terrenis actibus elevati, sordidum et foetidum existit “ a talibus coinquinari.”

Constitutio “ Othoboni,” p. 152., among the “ Constitutiones “ Legatinæ,” collected by Lyndwood, in his “ Provinciale, seu “ Constitutiones Angliæ,” republished in 1679.

that, in general, PROFESSIONAL STUDIES AND SPIRITUAL ATTENTIONS HAVE A PARAMOUNT CLAIM ON THE PRIME HOURS OF EVERY DAY IN THE LIFE OF A PAROCHIAL MINISTER. On the other hand it may be averred, that except in cures, which on account of a numerous population demand continual and laborious discharge of parochial duties for the young and for the old, for the well and for the sick, for the living and for the dead ; except in cures of such description, it may be averred that the most diligent and attentive pastors must find in every week some portion of time at their own command. Now, whether seasons of leisure are passed in a manner unclerical, if they are devoted to purposes resembling some objects of magistracy, shall be decided by that eminently pious minister\*, whose name was Herbert. In his work, entitled "A Priest to the Temple," we read this passage ; "The country parson desires to be all to his parishioners ; and not only a pastor but a lawyer also. Therefore he endures not that any of his flock should go to law† ; but, in any controversy, that they should resort to him as their judge. To this end he hath gotten to himself some insight in things ordinarily incident and controverted, by experience and by reading some initiatory treatises in the law." If in opposition to what is intimated by the concluding words of the passage just

\* See "A Priest to the Temple," by Mr. George Herbert, p. 68., in a volume composed of most useful tracts, the title of which book is, "The Clergyman's Instructor," printed at Oxford in 1807. The tracts were collected and edited by Dr. John Randolph, Bishop of Oxford.

† With the page to which reference was last made, compare p. 366. of the "Clergyman's Assistant," where Archbishop Hort's "Instructions to the Clergy" are given.



quoted, it should be urged that Bishop Warburton\* discouraged his clergy from the study of law, two answers are obvious. In the first place, it is one thing to make law a study, but another, and very different, to collect from compendious works that degree of legal knowledge which may be adequate for general use. In the next place, Warburton was not so well acquainted as Herbert with civil exigences in rural situations ; and therefore he was less sensible of the practical utility derived in those situations from the minister's having attained a moderate share of skill in jurisprudence. By the authority of Herbert we may abide. He had presupposed that the pastor had OMITTED NOTHING SACERDOTAL EITHER WITHIN OR OUT OF HIS CHURCH ; that being the case, according to his conception in the abstract, administration of justice becomes one of the secondary duties incumbent on a parochial minister.

Let us proceed to a view of real life and to consideration of fact.

Having laid it down as A PRINCIPLE OF STRICTEST

\* " The honour and reputation attending the acquirement of wisdom is now no longer a personal concern, it reflects honour and reputation on the body to which you belong. Yet still, this is to be understood only of those studies, which relate immediately to your ministry. For a clergyman to follow other studies, is, in the attempt, disreputable, *as it has the look of neglecting or deserting the interests of your own body* : it is, in the issue, fruitless, as the stage to which men arrive in studies foreign to their own profession is rarely considerable. Let a churchman busy himself in the law, and his ambition must terminate in a tolerable justice of the quorum."

Charge delivered at Gloucester, in the year 1761, by Bp. Warburton.

A reader of the words printed in italics will naturally ask, " How then did Warburton justify his having employed so much labour and spent so long time in editing the works of Pope and of Shakspeare ? "

OBLIGATION, THAT DUE ATTENTION MUST BE FAITHFULLY PAID TO ALL RELIGIOUS CONCERNS ; and having taken it for granted that such principle is exemplified with the UTMOST OBSERVANCE REQUISITE AND POSSIBLE ; let us ask, “ not if it will be culpable in a parochial minister to direct his thoughts from private to “ public good ? ” for such a question could originate only in a mistaken idea, that a parochial minister must cease to be influenced by human feelings, or to be interested about human affairs, beyond the limits of his own parish. We will ask, if a parochial minister consults public good when he acts as a magistrate for a district more extensive than the boundaries of his own parish ? That the reply must be in the affirmative, the following reasons will demonstrate.

During a considerable part of each returning year, the lay magistrates residing in their respective counties are comparatively few, in proportion to the business perpetually arising, which by law must of necessity come under judicial cognisance. If, then, parochial ministers are excluded universally from commissions of peace, there will ensue a retardation of legal proceedings ; a delay which must be injurious to the local community where the impediment happens, and thence to the nation at large. But if those to whom is consigned authority for appointment will continue to nominate, as in right judgment and sound policy they should nominate, clerical equally with lay magistrates, the system of government, so far as internal regularity and order are concerned, will be properly conducted without interruption. The beneficial result of such arrangement will be, that law and religion, which in the enlarged import of their respective terms are both of divine origin, will be maintained and secured by minis-

ters more especially devoted to the constitutional service of their country and to the glory of God.

Connected with the preceding remark is this, which comes next to be made. However nearly situated lay magistrates may be, still in a moral and religious point of view the exertion of clerical magistrates is desirable. The clergyman, from the very nature and in consequence of his sacred function, is bound to particular vigilance and conscientious superintendence for the prevention of practices detrimental to morality, and leading to the neglect of religious ordinances. He knows, that if incipient irregularities are not checked, their progress to enormities will be rapid, and then suppression will be at least difficult, if not impossible. It is on that account required of him, to notice what others perhaps might be disposed to overlook as immaterial; and by his being invested with a controlling power, he is enabled effectually to prohibit and restrain whatever is of pernicious tendency if it violates law.

In addition to what has been hitherto advanced, the compatibility of the clerical profession with the exercise of civil magistracy has farther support in the approbation of one who was accustomed to think seriously; and in the weight of a precedent which we regard with most profound veneration.

Mention has already been made of our church historian, "Collier." When we recollect that he sacrificed honourable preferment, rather than take an oath to the terms of which his heart could not assent, we are convinced the sole object of a man thus conscientious was to deliver his real sentiments. His observations are these:—

"When the apostolical canons were made, the emperors were unconverted, and *paganism* the established religion. Under this disadvantage of the constitution,

“ the magistracy were obliged to exhibit *Shows*, to countenance the idolatrous sacrifices, and to be present at them. It is no wonder, therefore, when offices were thus encumbered, the canons should forbid the clergy having any share in the administration.”\*

“ Under the Jewish economy it was part of the priests’ and Levites’ business† to give resolutions in points of law, to settle property, and try causes both civil and criminal.”

“ The high priest and others of that tribe and function were members of the Jerusalem Sanhedrim. The Sanhedrim was the last resort of justice, and there was no appeal from it.”

“ Now the Jewish priests had a *religious* calling, were to instruct the people, and had souls to be saved, no less than the Christian. We are to consider, farther, that God was the author of this appointment. And therefore *Bucer* very justly recommends the imitation of the *judicial law*. Indeed, where

\* Collier’s “Ecclesiastical History,” vol. ii. p. 317. col. 2.

† “ Unde quoque in Synedrio, quod Christum propter impactam templi violationem, et propter hæresin, capitis damnabat, et Pontifices ac Sacerdotes, et Seniores atque capita populi concurrebant, teste historiâ evangelicâ: *partim* ratione objecti sive causarum: quia cùm in ecclesiasticis ac religiosis, tùm in civilibus quæstionibus, sententia ab uno petebatur Synedrio M. nec immeritò. Non enim alias, nisi Divinas et Mosaicas Respublica Judaica Leges agnoscebat. Si ergo quæstio religionis in controversiam veniret, Synedrium decidebat ex ore Sacerdotum, qui legem custodiebant, Mal. ii. 7. Sin Civilis, vel admissum crimen, iterum juxta Leges Mosaicas pronunciabatur, quarum interpretatio tàm apud Sacerdotes stabat, quàm Judices Legis peritos. Unde quoque Levitæ per universam Judæam habitabant dispersi, ut oppidana judicia, in singulis civitatibus, exactos et benè gnaros haberent legis interpretes.”

“ Apparatus Historico-Criticus Antiquitatum Sacri Codicis,” by Carpzov. p. 551. Ed. Francofurti et Lipsiæ, 1748.



“there is nothing of type or figure, nothing particular  
 “as to time, country, or neighbourhood of the Jewish  
 “nation; in such cases we may suppose the ground of  
 “the law goes upon the reason of the thing. And to  
 “apply this; the priests having a share in the *civil*  
 “administration, was the practice of a *state* under  
 “supernatural direction\*, and where God was their  
 “immediate governor.”

To Tindal, Barnes, and Burnet of past times, and to any who may be inclined to think like them in modern days, a complete answer is given in the paragraphs just read to you.

6. Although the seventy-fifth of our English canons was not copied exactly and immediately from the thirty-fifth and forty-sixth of the apostolical canons; yet if we examine the decrees of councils in retrograde ascent, from an age subsequent to a period antecedent, we shall probably find our canon to have originated in the canons apostolical. The object of all, with regard to points of this description, was to restrain ecclesiastics from the pursuit of those amusements, and from resort to those places, which it was thought expedient for bishops, priests, and deacons to avoid.† In commenting on those canons it should be remembered that, in the nature of things, there does actually exist, and in forming judgment there should carefully be made a distinction between what is *essentially* and *always* wrong, and what is but *contingently* and *casually* wrong. That which is essentially and always wrong admits of no palliation, and should have absolutely no

\* Collier's "Ecclesiastical History," vol. ii. p. 318. col. 1.

† "SS. Patrum," &c. Coteler, vol. i. p. 443. c. 35., and p. 445. c. 46.

countenance or place among Christians. That which is but contingently and casually wrong, may be so affected by diversity of situation, by difference of times, by change of usages, and more especially by very general, if not universal alteration of public opinion, as to become in itself a matter of indifference, and therefore in itself and in the abstract perfectly innocuous. How far any amusement of such description may be allowable in vacant hours and in private companies, where nothing is heard or seen which can excite irregular passion, or suggest any evil thought; nothing which can injure morals or lead to any pernicious consequences; how far, under such circumstances, may be allowed an amusement in itself perfectly indifferent; is a point concerning which the very best men may innocently entertain contrariety of sentiment and persuasion. Remembering, however, the prudent maxim laid down by St. Paul, "All things are lawful; but all things are not expedient\*;" remembering, also, the self-denial which through benevolence he exercised on all occasions, rather than create uneasiness to a scrupulous brother, we shall be unanimous in thinking it discreet to be more circumspect and more guarded in public than in private. Among the many persons who constitute a public assembly, it is more than probable there will exist diversity of judgments concerning clerical amusements. Some may in their minds be disposed to withhold from ministers that degree of indulgence which others would grant. To obviate all possibility of giving offence, there can be no doubt that the more safe and the more kind mode of proceeding will be, to decline taking part in any species of plea-

\* 1 Cor. x. 23.

surable engagement, the propriety of which may be questionable.\*

7. With some feeling of concern it must be acknowledged, that in his remarks on ancient Christian writings, Jortin too often uses the intemperate language of uncandid prejudice.† Yet even he does not conceal the opinion of Beveridge, that towards framing their conduct the clergy might derive some advantage from the apostolical canons.‡ And he admits that the Constitutions “have their value§; may be useful on many “accounts; and contain several things of antiquity “relating to the doctrine and discipline of the church, “and extracts from old liturgies.”

From the many forms of prayer given in the “Constitutions” three only shall be selected for notice.

In one, it is impossible not to discern and recognise the prototype of our communion services in these passages: “Lift up your mind.”|| (Ans.) “We direct “it to the Lord.” — “Let us give thanks to the

\* See p. 346, 347. of a work entitled “The Rubric in the Book of Common Prayer, and the Canons considered,” in a course of Visitation Charges, by Thomas Sharp, D.D., published in 1753.

† The same opinion was entertained by Dr. Hey. See his “Lectures on Divinity,” vol. iii. p. 143. Ed. 1797.

‡ In the Fifth Chapter of his Sixth Book, to the clergy of our own church, Bingham addresses many useful reflections, suggested by the view which he had taken of clerical laws established, and duties required, in the early ages of Christianity. — “Origines Ecclesiasticæ,” vol. ii. p. 416. Ed. 1710.

§ Jortin’s “Remarks,” &c. vol. ii. p. 79.

|| “SS. Patrum,” &c. Coteler, vol. i. p. 399.

(*Ἀρχιερεὺς*) Ἀνω τον νοῦν.

(*Παντες*) Ἐχομεν προς τον Κυριον.

(*Α.*) Ευχαριστισωμεν τῷ Κυρίῳ.

(*Π.*) Ἀξιον και δικαιον.

(*Α.*) Ἀξιον ὡς αληθως και δικαιον προ παντων ανυμνειν Σε τον

ωντως οντα Θεον.

“ Lord.” (Ans.) “ It is meet and right.” — “ It is indeed meet and right, before all things, to praise “ Thee the very God.”

Subsequently is made intercession for the king\* ; for the clergy ; for the infirm ; for young children ; for those who are sailing and travelling ; for those who hate and persecute ; for those who have erred ; and then is added a prayer for abundance of fruits. A clerical audience will immediately recollect, the same subjects of petition are introduced into our litany. We follow the ancient forms in this particular also ; the people unite with the minister by frequently interposing words supplicatory. It is through such participation of the laity in our divine service, that our whole liturgy is calculated not only for congregational, but likewise for social worship.

To the second form of prayer proposed for observation is subjoined a liturgical direction, which on account of reasons obvious to your discernment, is highly interesting. It points out the manner of celebrating the holy eucharist. When the bishops, priests, deacons, ecclesiastics, and other persons specified, have received

\* “ SS. Patrum,” &c. Cotelier, vol. i. p. 403. — With the petitions offered in the Apostolical Constitutions may be compared those in our Litany, at one view.

Apost. Const.	Litany Clauses.
1. ὑπὲρ βασιλεως,	15, 16, 17
2. ὑπὲρ παντός του πρεσβυτεριου, ὑπὲρ των διακονων, και παντος κληρου,	19
3. ὑπὲρ των εν ἀρρώσταις, ὑπὲρ των νηπιων,	29
4. ὑπὲρ πλεοντων και ὁδοιπορουντων,	29
5. ὑπὲρ των μισουντων ἡμας και διακοντων,	32
6. ὑπὲρ των ἐξω οντων και πεπλανημενων,	26
7. ὑπὲρ της ευκρασιας τοῦ αερος και της ευφοριας των καρπων,	33



in both kinds, then ALL the people are to receive in BOTH KINDS. There is no reservation, no limitation of elements. ALL, without exception, are to partake of the bread and of the wine consecrated. Such justification does antiquity afford to the usage of our church; an usage which, with confidence we may assert, obtained through the first twelve centuries of the Christian era.\*

The last prayer to be noticed in this discourse, is one for the dead.† Consistently with their opinions, the compilers of our liturgy could adopt nothing which in the most distant manner approached towards intercession for the deceased. Yet, of the dead they were not unmindful. In our post-communion service is this thanksgiving: — “We also bless thy holy name, for “all thy servants departed this life in thy faith and “fear.” Among the many persons who come within that description, and whom therefore we remember with respect and affection, at this our first triennial meeting since his decease, who can be brought more forcibly to our recollection, or who as a public character can be more justly entitled to our praise, than our late sovereign? If we should ascribe to him prudence, justice, temperance, fortitude, the cardinal virtues; faith, hope, charity, the Christian graces; if we should re-

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Εἶτα τα παῖδια, καὶ τότε παρὶς ὁ λαὸς κατὰ τάξιν μετ’ αἰδούς καὶ εὐλαβείας ἀνευ θορυβοῦ.

Ὁ διακονὸς κατέχευε τὸ ποτήριον, καὶ ἐπιδίδους λεγέτω, Αἶμα Χριστοῦ, ποτήριον ζωῆς. Καὶ ὁ πίνων λεγέτω, Ἀμήν. Ψαλμὸς δὲ λεγέσθω τριακοστός τρίτος, ἐν τῇ μεταλαμβάνειν Παντὰς τοὺς Λοιπούς. Καὶ ὅταν Παντὲς μεταλάβωσι καὶ Πασαί, &c. Ibid. lib. viii. c. 13. p. 405.

\* See Vol. ii. Ed. Fol. of Bp. Hall’s works, p. 18. of a treatise entitled “The Old Religion.” — Also, Bingham’s “Origines Ecclesiasticæ,” vol. vi. p. 772. b. xv. ch. v.

† “SS. Patrum,” &c. p. 418. Lib. viii. c. 41.

present him to have been amiable in his domestic relations as a husband, a father, a master; exemplary in his devotion and piety as a man; anxious for the welfare of his people, as a king; our eulogy would speak no more than what has been proclaimed by the voice of the British empire. But there is an additional topic of commendation, which with peculiar propriety may be mentioned in this assembly. The funeral sermons, thirty-eight in number, which have been inspected with a view to that topic, were preached before congregations not equally, not in any degree so much concerned, as a clerical audience will be with the subject in contemplation. It is this. His late Majesty gave signal encouragement to writers, who exerted their mental abilities in departments of sacred literature, and in the cause of revealed religion. Facts will prove. The progressive order of divine dispensation, for the purpose of communicating religious knowledge, was traced and justified by "Law."\* Prophecies recorded in the Old and New Testament, more especially predictions contained in the Apocalypse, were illustrated by "Newton, "Hurd, Hallifax, and Bagot."† Against a blasphemer, the bare mention of whose name would violate the sanctity of this place, the Bible was defended by "Wat-

\* Reference shall now be made to the works of seventeen clerical writers, all deceased:—

"Considerations on the State of the World, with regard to the Theory of Religion." By Edmund Law, D.D.

† "Dissertations on the Prophecies." By Thomas Newton, D.D.

"An Introduction to the Study of the Prophecies concerning the Christian Church." By Richard Hurd, D.D.

"Twelve Sermons on the Prophecies concerning the Christian Church." By Samuel Hallifax, D.D.

"Twelve Discourses on the Prophecies concerning the First Establishment and subsequent History of Christianity." By Lewis Bagot, LL.D.

son.”\* The diversified excellencies of Hebrew Poetry in Holy Writ were developed by “Lowth.”† The existence of four original, independent Gospels, and the authenticity of the book of Revelation, were maintained by “Randolph.”‡ The Gospel of St. Matthew was expounded, and discourses preached on various subjects by “Porteus.”§ A “Criterion,” by which to distinguish real and true, from false and pretended miracles, was marked out by “Douglas.”|| On the Sacrament of the Lord’s Supper; on the Eternal Generation of the Son of God; on the Origin and Utility of Creeds; on the Articles of the Church of England; were published Sermons by “Cleaver.”¶ The frequent allusions found in the Psalms, to the person and character of Messiah, were pointed out by “Horne.”\*\* The misrepresentations, by which Priestley disparaged the primitive Christian writers, and by which he aimed at subverting the fundamental principles and most essential doctrines of Christian religion, were confuted by “Horsley.”†† Observations on the Conduct of our Lord as

\* “An Apology for the Bible.” By R. Watson, D.D.

† “De Sacra Poesi Hebræorum Prælectiones.” Roberto Lowth, A.M.

‡ “Remarks on Michaelis’s Introduction to the New Testament.” The author of the “Remarks” did not give his name. It was however universally known, that Dr. John Randolph first wrote, and then defended the “Remarks.” See 2d Ed. in 1802.

§ “Lectures on the Gospels of St. Matthew.” By Beilby Porteus, D.D.

|| “The Criterion; or Rules, by which the True Miracles, &c. are distinguished.” By John Douglas, D.D.

¶ “Seven Sermons on Select Subjects.” By William Cleaver, D.D. Ed. in 1808.

\*\* “Commentary on the Psalms.” By George Horne, D.D.

†† “Tracts in Controversy with Dr. Priestley.” By Samuel Horsley, D.D.

a Divine Instructor, were made by "Newcome."\* Introductory Lectures to the Sacred Books of the New Testament, were translated from the original text of "Michaelis," by "Butler†," who had the happiness of presiding over this see. Divine Benevolence was asserted‡, and Subscription to the Thirty-nine Articles defended, by "Balguy."§ If we speak in language conformable with the book of Ecclesiasticus||, we shall say, the writers who have been mentioned, "were famous men; giving counsel by their understanding; by their knowledge of learning meet for the people, wise and eloquent in their instructions." With the exception of "Balguy," who declined the proffered honour, all those authors were promoted by his late Majesty; and were thus compensated for having employed their intellectual abilities in a manner so creditable to their own order, and so beneficial to the Christian cause in general.

Nor must it be forgotten, that on all occasions his late Majesty showed himself persuaded and convinced of the utility derived to the people at large, from the example presented to view, and from the instruction

\* "Observations on Our Lord's Conduct as a Divine Instructor." By William Newcome, D.D.

† This translation was published in 1761. It has always been ascribed to John Butler, D.D. who was bishop first of Oxford and then of Hereford.

‡ "Divine Benevolence asserted." By Thomas Balguy, D.D.

The alleged evils of life are aggravated by "Wollaston," in his "Religion of Nature," p. 378. Ed. 1750. His querulous objections are satisfactorily met by "Balguy," in p. 112, &c. Xerxes spoke with the wisdom of a philosopher, when he said *μηδε κακων μεμνημεθα, χρηστα εχοντες πρηγματα εν χειρι*. Herodot. vii. 47.

§ "Discourses and Charges." By Thomas Balguy, D.D. published in one volume, in 1785.

|| Ecclesiasticus, ch. xlv. v. 1—3—4.

Bishop Hallifax, in 1776, published three sermons, occasioned by an attempt to abolish the Thirty-nine Articles.



continually imparted, and earnestly enforced on the public mind, by the clergy of his dominions. Under such impression, he conscientiously, inflexibly, and invariably supported the spiritual authorities and temporal rights of the clerical body. He was, indeed, a firm adherent and true friend to the ministers of our church ; his memory, therefore, is justly entitled to our regard and veneration.

We shall best prove ourselves to have been sincere in our affectionate remembrance of the Sovereign deceased, if we persevere in demonstrating, after a proper manner, a sense of constitutional and dutiful respect, towards his son by birth, his successor in government, — the king now reigning. A calm spirit of well-regulated loyalty, and judicious consideration of public good resulting from virtuous morals and sound religion, will impel us to pray the Almighty may grant a long continuance of Divine blessing to his present Majesty as defender of the faith. May he testify his conviction of the salutary effects arising to a people from national piety and national virtue. May he be deeply impressed and practically influenced by the force of this truth ; that in no part of the Christian world can there be found to exist, a church more apostolical in requisite ordinances, more pure in doctrine, more mild in discipline, more comprehensive in terms of communion, more tolerant in principle ; in no part of the Christian world can there be found to exist a clergy better qualified by learning, more correct in conduct, more respectable in character, more attentive to the discharge of their duties ; in no part of the Christian world can be named a church and clergy on every account more laudable, than the church of England, and the clergy appointed to minister in the church of England. To our church and to our clergy may the heart of our

earthly ruler be always favourably disposed ; but, above all, to them may the protection of God the Father ; the presence of God the Son ; and the grace of God the Holy Ghost, be for ages vouchsafed ; still supporting them with helpful assistance, and continually blessing them with spiritual benedictions !

A

**C H A R G E**

DELIVERED IN

THE DIOCESE OF HEREFORD,

IN 1825.





## A CHARGE.

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REVEREND BRETHREN,

IN the discourse which was delivered to you at our last meeting, were these words ; “ In no part of the Christian world can there be found to exist a church more apostolical in requisite ordinances, more pure in doctrines, more mild in discipline, more comprehensive in terms of communion, more tolerant in principle, than the church of England.” That this assertion was founded in truth you will have reason to believe, when you have taken into consideration various particulars, which chiefly constitute our ecclesiastical system.

The primary, characteristical, and divine blessing of our holy religion, is that for our faith and hope, our consolation and our trust, it distinctly places before us Christ “ crucified ; yea, rather risen again \*,” and sitting at the right hand of God the Father, as the Redeemer, Intercessor, and Justifier of mankind.† The secondary, and, indeed, a most invaluable excellence of the Christian religion, is this, that through the energetic influence of awful sanctions, and the spiritual aid of heavenly grace imparted to devout supplicants, it most essentially conduces to the piety, virtue, and felicity, of social communities.

The canonical Scriptures are the sacred books which contain the principles of Christianity. That the study

\* Rom. viii. 34.

† Rom. iv. 25.

of those Scriptures, and more approximate agreement in the interpretation of them ; that the advancement of biblical learning ; the wider extent of religious instruction, the regularity of what was decorous and orderly in large assemblies convened for solemn purposes, that the force of example, the observance of Christian precepts, and in a more especial manner, that unanimity\*, in a concern more interesting than all others, among Christians living in the same country, that all these important ends might be attained, and the happy consequences resulting from them, might be enjoyed so far as the nature of man would allow, in their wisdom and goodness, in their knowledge and experience our ancestors established, what is now incorporated into the law of the land, the national church of the British dominions ; or, according to the appellation usually given it, “ The Church of England.”

Concerning this our church, we may in the first place observe, “ it is apostolical in requisite ordinances.”

1. Requisite for the purposes of devotion and edification are ordinances directing to prayer and preaching. In the example of the Apostles, as described by St. Luke, we see precedents, in the Epistles of St. Paul we find exhortations, inculcating the duty of both. The exercise of both our church contemplates ; in its liturgy giving express words for use ; in its canons delivering injunctions for observance. To no church, whether ancient or modern, will we concede liturgical superiority. For, what are the merits of our liturgy ? It is not enough to acknowledge they deserve notice ; we may affirm they are entitled to admiration.

In the language of our ritual service there is singular

\* See p. 98. Discourse vi. by Dr. Thomas Balguy. Ed. 1785.

felicity. For it is so framed, as that on the one hand it is sufficiently dignified for the most cultivated mind ; yet on the other, it is intelligible to all but persons of the lowest understanding, if the minister is judicious in his mode of enunciation. He that reads with immoderate haste, will certainly fail of exciting devotion in an audience which cannot with due attention accompany his words. He who uniformly and studiously dwells on expressions in which the force of the sentence does not lie, by retarding the flow of periods justly measured, creates languor in his wearied congregation : “ *Fragoris offenduntur.*” \* That reader, who feels in his heart what he pronounces with his lips, who, to inward emotions of seriousness, adapts an appropriate modulation of voice ; who, in his sedate manner is equally free from the two extremes of rapid celerity and of slowness labouring for misplaced emphasis : such a reader consults and makes apparent the gravity, the suitableness, the piety of our ritual service. The conceptions of our public prayers will then come home to the hearts of the more learned ; their general import will be perceived and applied by the more unlearned in the congregation.

Our Litany, composed in a truly Christian spirit, hath in its contemplation the whole human race, and extends its view to the temporal and eternal happiness of all mankind. With how deep a dread of God’s displeasure doth it pray for mercy ! To what a variety of awful and sublime considerations, as urgent pleas for divine compassion, doth it forcibly resort ! In every supplication it is humble, yet earnest ; in every intercession it manifests either that solicitude, benevolence, or charity, which we should entertain for all

\* Quintil. l. ix. c. 4. p. 612. Ed. Fol.

who profess our holy religion ; nor for them only, but for all the children of the same universal Father.

Requisite even for entering into the Christian covenant, and then for hoping to experience the blessed effects of obedience to the solemn command of Christ, are the ordinances of baptism, and of the Lord's Supper. These make constituent parts of our church ritual ; and for both are provided suitable offices. In administering the sacrament of the Lord's Supper, we presume not, we dare not to withhold from the laity the wine consecrated ; but, according to the primitive usage of the Christian church in its earliest and best days, an usage founded on a correct understanding of our Lord's words, we deliver the symbolical elements in both kinds, to all communicants without distinction. Be it so, in the professional character of their lives, they are not sacerdotal. We never can allow there is in that circumstance any scriptural cause, which should render them either unqualified or unworthy to receive the figurative emblem of that sacrificial blood, which in his pity and in his love our Redeemer vouchsafed to shed, for the salvation equally of them who are not priests, as for ourselves, who are his appointed ministers.\*

For expressing what our thoughts conceive and our hearts feel, on occasions of observing this most holy ordinance, our liturgy gives words of unparalleled propriety ; whether we consider the style of humiliation in the penitential confession, or the fervour of devotion in the offering of eucharistical praise. Indeed, the whole of the communion service is framed with such aptitude in its ceremonies, and such zealous affection in all its prayers, that he must be more than usually devoid of consideration, and totally insensible to the efficacy of

\* St. Matt. xxvi. 28.



religious worship, who can go through it with such indifference as not to be impressed with a degree of seriousness, and not at least to wish his life might correspond with the professions, which he has been making in the presence of an omniscient and omnipotent God !

2. To these remarks, which have been suggested by attention paid to our church ordinance for prayer, shall now be added some observations on the subject of preaching.

That prompt recollection of the Holy Scriptures in all their parts, must give facility to the preacher, who is discoursing on a select passage, is unquestionably true. Evident also it is, that texts of Scripture adduced for illustration carry with them great weight, if, for that end, they are suitably and appositely brought forward. But frequent concatenations of them, when forced to a purpose not originally intended, will be liable to the censure expressed by a critic on another occasion, “ Non erat his locus.” \* It seems therefore desirable, that to ability for quoting should be added propriety in application : a work this, not of memory, but of judgment ; of judgment resulting from examination of Scripture, closely pursued and studiously continued through many years.

The great truths of Christian religion are always the same ; but not always the same can be the mode in which they are to be inculcated. Between the national genius, the usages, the manners, the intellectual attainments, the capacity for reasoning, the spiritual wants of one and another people, there will exist considerable difference ; and, according to such difference, the judi-

\* Hor. A. P. 19.

cious preacher, in every nation, will diversify the style used, the topics selected, the arrangement made, the arguments adduced, for the improvement of his audience. As the cases which require adaptation vary, there can be laid down no one specific rule universally applicable to the composition of *all* sermons. The fathers of our own Reformed Church did, indeed, leave homilies, containing (as our thirty-fifth article asserts) “Godly and wholesome doctrine,” and recommended to us (as Dr. Balguy \* says) with a peculiar reference to the *times* in which they were written. But neither in our rubric, nor in our canons, is there marked out any standard to which our sermons should be assimilated: nor is there any thing more enjoined on the allowed preacher, with regard to his sermon, than that in it he “shall soberly and sincerely divide the word of truth, to the glory of God, and to the best edification of the people.”†

If he, who now addresses you, should take on himself to delineate the exact form, according to which a sermon should be constructed, he would engage in an attempt at once presumptuous and unnecessary: presumptuous, because in effect it would be prescribing a rule to those who are capable of instructing their teacher; it would be unnecessary, because in our own language abound models of the best description and of the most suitable kind, when viewed as compositions intended exclusively for English hearers. Reference, however, to authors who have treated of pulpit eloquence, and brief observations occasioned by their remarks, may perhaps be deemed unobjectionable.

The authors, to whom allusion has just been made,

\* Disc. vii. p. 119.

† Canon 45.

are “Maury\*,” that intrepid defender of religion, and “Fénélon,” a man of almost blessed memory.

On division of a subject, “Maury” speaks thus : —

“We may censure the method of divisions as a fatal restraint on eloquence; let us, nevertheless, adopt it, without fearing to diminish the energy of rhetorical movements, while it directs them with greater exactness.”

Fénélon, however, is far from approving of divisions. His objection to them is this : “There remains no true Unity after such divisions, since they make two or three different discourses, which are joined into one, only by an arbitrary connection.”† As Fénélon was distinguished for his erudition and taste, dissent from his judgment should be warranted by adequate reasons. In opposition, therefore, to his idea, that unity of discourse is lost by division of subject into different heads, we may illustrate a contrary opinion by appealing to his own beautiful epic composition, entitled “Telemachus.” The ingenious “Ramsay‡,” who expatiated on the excellences of that epic work, having laid it down as a principle, that the action ought to be one, contends that such unity has been preserved in “Telemachus,” although several episodes intervene. His words are these : “All our author’s episodes are connected, and so artfully interwoven, that the former brings on that which follows.

\* See his “Principles of Eloquence adapted to the Pulpit and the Bar,” p. 10., in the English Translation by Rev. Mr. Lake.

† See p. 114. of “Dialogues concerning Eloquence,” by the “Archbishop of Cambray,” translated into English by Rev. Mr. W. Stevenson, in 1722.

‡ Author of the “Travels of Cyrus,” and of “A Discourse on Epic Poetry,” prefixed to an English edition of “Telemachus,” in 1771.

“ His chief personages never disappear ; and his transition from episode to principal action always makes the reader sensible of the unity of the design.” If we substitute “ discourse ” for “ epic work,” and “ division ” for “ episode ; ” on the ground of Ramsay’s encomium, we may affirm, that, notwithstanding enlargement on the chief subject may be made by some *few* divisions ; yet, through the skill of the preacher, experienced in modes of connecting the several parts, the discourse in all its bearings will be one ; equally so, as a dramatic composition with five acts, or an epic poem in twelve books, is, nevertheless, but one, because there is throughout but one design.

Excess is culpable almost, if not altogether, in every case. The subdivisions, superabundant in the discourses of our own early writers, exhibit a manner of amplification cumbrous and circuitous ; rather burthening than assisting the memory ; rather distracting than fixing the attention ; calculated more to obscure by prolixity than elucidate the main subject with precision.

Against divisions, neither immoderate in number nor superfluous in matter, the same objection cannot be urged. On the contrary, distribution of topics suggested by the text, when thrown into branches of limited compass, most certainly conduce to a greater degree of edification among the hearers. In parochial congregations there will always be some, who in their memories cannot retain the minute particulars of a discourse, but who do recollect the leading points, and can afterwards pertinently converse on them. Even to the well-educated there is given facility for perceiving the general scope of the sermon, and the ultimate views of the preacher, if, before he has proceeded far in his discourse, he directs their attention to the specific results,



which he will endeavour to prove as naturally and obviously proceeding from the substance of his text. If, indeed, a discourse is to be delivered, where none but persons of talents highly cultivated compose the audience; or if it is to be written altogether for contemplative readers in private retirement; in either of these cases, it will be sufficient and satisfactory, if the author pursues that continued line of methodical order which is indispensable in framing a connected discourse. The series of thoughts and juncture of arguments will immediately be apparent to those who have been accustomed to mark the regular, though unmentioned, chain of reasoning from allowed premises to just conclusions.\*

More of discouragement than of approbation should be given to those varieties of taste which are found to exist with regard to the subjects fit for discourses. A prelate, whose truly Christian writings can never be studied with too close attention; whose candour, moderation, and temperate zeal, are patterns worthy of being admired and imitated; the prudent and pious "Secker" notices this discordance, clearly with the view of correcting the false judgment in which it originates. His sermon †, on the text, "Take heed, therefore, how ye hear," hath in it this passage: —

\* We see this manner adopted in many of Secker's Sermons, viz. Sermon first, second, third, fourth, sixth, eighth, tenth, eleventh, twelfth, in vol. i.: similar instances occur in other volumes. In the greater part, however, that most excellent preacher and admirable man expressly states, near the commencement of his discourse, the points which he proposes to elucidate in the sequel. Of oratorical division and transition, among the ancients Cicero has left us a good specimen. Indeed, his oration "Pro Lege Maniliâ" is a master-piece in brief but distinct exposition of topics to be considered; and in easy progress from that which precedes to that which follows, in the course of argument and deliberation.

† See Secker's Sermons, vol. i. p. 281. Ed. in 1790.

“ They who have no general prejudice against religious instruction, or the dispensers of it, have, notwithstanding, too often very blameable antipathies to particular subjects. Some are highly pleased when we enlarge on points of faith ; but hate to hear those of practice much enforced. Others are for practical discourses only, and forget that faith is the necessary foundation of them ; and if it were not, that God hath the same right to our believing what He teaches, as to our doing what He requires. Some would have preaching consist wholly of moral doctrines, and hold piety in contempt, as an useless enthusiastical thing ; though both reason and Scripture say, *it is the first and great commandment*. Others despise morality, as an inferior, heathenish attainment, and think only the sublimer parts of religion should be taught ; though the apostle saith expressly, *I will that thou affirm constantly, that they who have believed in God, be careful to maintain good works : these things are good and profitable unto men.*”

At different periods since the Reformation, preachers themselves appear to have entertained diversified and mutable opinions with respect to the points which their discourses should inculcate. At one time, faith, to the exclusion of works ; at another, works, with little or no attention to faith : in some years, the power of divine grace ; in others, the merits of human morality : these were the subjects which seem to have been preferred, and to have been judged requisite for earnest enforcement, each in their turn, and each in contradistinction to all others. According to the opinion prevalent at the season, arguments were carried to the utmost extremity ; and advocates mutually deduced consequences which opponents probably neither fore-

saw nor intended.\* Thus in material substance did preaching fluctuate through past years.†

For us of the present age there seems to be open a middle course ; remote from extremes on the one hand, and from omission of edifying instruction on the other. When we are either composing or delivering sermons, never absent from our hearts, although perhaps not always mentioned, can be the truth, that our hope of salvation is only in Christ, and through faith in Him.‡ This is the fundamental basis, the distinguishing criterion of genuine Protestantism. For such a tenet we cannot but entertain a predilection. Nor, in our conviction of its importance, can we long refrain from recurring ourselves, and directing the attention of our audiences, to this ground-work of our religion. But let us ask ; Did St. Paul forget ; ought we to forget, that the Gospel doctrines, spiritual and practical, are in number manifold, and in contents all weighty ? And might not both be inculcated if our sermons should be of a mixed nature ? When, for instance, in the preceding part they have sufficiently expounded articles of faith ; they might, towards the conclusion, teach what effects assent to those articles should produce on conduct in life. When they commence with delivering precepts of morality, and have expatiated on the duties implied in such precepts, they might proceed to rest the obligation of conscientious observance on the positive commands and awful sanctions of the Gospel.

\* See Bishop Gibson's Second "Pastoral Letter," p. 168. in vol. iv. of the "Enchiridion Theologicum," published in 1792, by Dr. (and afterwards Bishop) Randolph.

† See vol. iv. p. 712. "Doctrine of Grace," b. iii. ch. 3. in the works of Bishop Warburton, published by Bishop Hurd. Ed. 4to. in 1788.

‡ See Secker, vol. i. serm. vii. p. 151. Edit. 1790.

Thus, that bond of union between Christian faith and Christian obedience, which should be irrefragable, would never escape recollection ; nor would the indissoluble force, with which it should operate in preserving right principles of religion and vital proofs of goodness, ever be impaired.

Such an idea of what a sermon might comprise, and of the consequences to which it would probably lead, having been conceived, it is either for rejection or for approbation, according as your judgment may think proper to decide, submitted to you with the utmost deference.

3. On a former occasion, our church was commended for the purity of its doctrine. Before an audience conversant as this is with the sacred books of the Old and New Testament ; with every part of our comprehensive liturgy, and with the exposition of our tenets, contained in our articles of religion, it cannot be necessary to prove, that whatever is taught by our church, either in its prayers, or in its creeds, or in its declarations, is warranted, if not by express words, yet at least by obvious and correct interpretation of Scripture. Now, it is in such agreement with the letter, or with the clear sense of Holy Writ, that purity of doctrine consists. Justly, then, may we claim for our church the praise of maintaining and enforcing pure doctrine ; since in all which it professes, and in all which it inculcates, it is strictly conformable with the Word of God.

4. The mildness of our church discipline comes next to be considered.

As the canons ecclesiastical are now brought within our view, it will be here seasonable for us to recollect, that two modes of interpretation are often allowed, because they are often indispensably requisite. Of them, one is according to the plain letter ; the other according



to the general purport and designed object of a writing. The canons, in many parts, have on them an appearance of rigid severity ; and if we were now compelled to follow the letter of those parts, we should be precluded from the satisfaction of contemplating and representing our church as mild in discipline. But to the canons, equally as to many acts on our national statute-books, is applicable the maxim, "*Consuetudo est altera lex.*"\* Change of ideas concerning circumstances, which the canons were originally calculated to meet, progressively introduced alteration of usage. That alteration of usage led to departure from construction literal, to acceptance in sense extended. Consideration of what was practicable under wide variation and dissimilitude of custom ; attention also to what was possible, conformably with legislative enactments, from time to time adapted to conceptions of exigency ; — these causes could not but operate with strong force on the minds of our predecessors. Thence, partly in their right judgment, and partly under imperative necessity, they interpreted the canons, not by the text apparent, but by the spirit implied. The result to us has been, a general understanding that we are subject to qualified regulations ; the power of which, however, is but just enough for conducting a system of church discipline with decency and order. Suffice it : — may the state of things, with reference to that point, continue as it now exists. Farther innovation would be productive of most unfavourable consequences. The superintendents of church discipline do not wish to increase — the friends of a church establishment should be very cautious how they diminish — the power still remaining for the government of the church, and for the direction of clerical concerns.

\* See "*Principia Legis, or Maxims,*" by T. Blanche, Esq. p. 17. Ed. in 1811.

The contemplation of church discipline brings to our thoughts the ecclesiastical courts. These have, indeed, less of external shew, but not less of intrinsic utility, than temporal courts. For patient investigation and for impartial decision the two are equal ; but to delicacy of procedure the courts ecclesiastical have the higher pretensions. Many cases of which they take cognizance, are in themselves and in their possible consequences more serious, than to be fit for open disclosure during the period of enquiry. Minute examination, therefore, goes on unobserved by popular notice ; nor is the truth or falsehood of allegations made known, until arguments have been urged by advocates on each side, before the judicial decree is pronounced. The loss of courts, which thus protect character, and are the depositaries of communication, which should rather be intrusted to confidential secrecy, than be divulged for public notoriety ; the loss of such courts would soon be felt, and extensively occasion regret. Let us hope, then, that no malignity of prejudice, nor blind zeal for indiscriminate reformation, may injuriously affect those institutions, which are not only recommended to us by the sanction of time, but which, in fact, have the merit of promoting irreproachable conversation ; correct behaviour ; conjugal fidelity ; attention to concerns testamentary ; justice to those who minister in things sacred ; preservation of decorous order in the public exercise of religious worship.

Of the national synod, to which allusion is made at the end of our canons and constitutions ecclesiastical, the substance has vanished, the form only remains. We are, indeed, at certain periods, summoned to “convocation ;” but that word is now almost become a “nomen inutile.”\* Would it were otherwise ; for had its

\* Hor. lib. 1. Od. xiv. 13.

meetings been regular, and efficiency maintained, through the several years in which it hath been comparatively annihilated and really degraded, there is reason to believe, the encouragement of blasphemy, the profane attacks on religion, and the vile publications for the horrid purpose of corrupting morals, —all which banes of piety, of virtue, of social happiness, we have so long witnessed, and so deeply deplored, —would have been much less prevalent. Call to your recollection the church government in North Britain. It is not to be conceived, that the provincial synods and general assemblies, which are uniformly holden in that part of our kingdom, can have no influence on the public mind. We know they have great influence; which cannot be otherwise than conducive towards repressing whatever is irreligious or immoral. Similar causes naturally tend to produce similar effects. That the annual convention of numerous clergy assembled for many weeks, and that their grave deliberations, on topics either immediately or indirectly connected with religion, would have no weight in retarding the progress of impiety and vice in this nation, seems quite improbable.

Such ideas of spiritual benefit resulting from “convocations” may at least be conceived in our minds; but exertion of endeavours for revival of them in full force, cannot be recommended for practice. Thousands, indeed, there are, who would co-operate in any measure calculated for the diminution of moral and spiritual evil. With reference, however, to popular opinion, it is to be feared the confession must be, “*Ad hæc tem-pora, quibus, nec vitia nostra, nec REMEDIA pati possumus, perventum est.*”\*

5. Among the several reasons, on account of which

\* *Livii Historiarum Præfatio.*

you heard the church of England commended, one was, that its terms of communion were comprehensive.

In delivering truths, the belief of which is necessary for constituting a real Christian, the Scriptures are clear. But when they make communications, which, although exceedingly interesting, are yet not of first and highest importance, they are not always so plain as to exclude diversity of interpretations. To this latter cause we must refer it, that there exists such an infinite number of volumes, all professing to expound Holy Writ. On comparison, however, of those volumes one with another, if they have proceeded from various authors, we find the same passages so explained as to imply very different and various meanings; and, from those assumed meanings, we see them deduce very different and contrary doctrines.

It is a material object of congregational assemblies, convened for the purposes of religious worship and religious improvement, that the persons composing them should receive instruction founded on texts, and corresponding with the sense and analogy of Scripture.\* Now, if preachers, entertaining ideas irreconcilable with each other, should be allowed respectively to maintain each his own sentiments in the same congregations, at this time, as in the days of "Hooker" and "Travers," the consequence would be, the preacher in the morning would dwell on *one* doctrine; the preacher in the evening would inculcate *another* and *opposite* doctrine, as truly scriptural.† The effects, which must arise from

\* See "Poli Synopsis," vol. iv. p. 270. Col. 2. on Rom. xii. 6. Par. Posterior.

† See Zouch's 4to. edition of "Lives by Isaac Walton," p. 254. Life of Hooker. — "Mr. Travers had a particular hope to set up " this (*i. e.* the Presbyterian) government in the temple, and to that " end used his endeavours to be master of it; and his being disap-



this contrariety, are obvious. The churches would be what they should not be, schools of controversy ; and the audience, perplexed with doubt and indecision, might with just reason exclaim, “*Quid sequar? aut quem?*” \* Such discordance in the opinions and language of preachers would distress and embarrass, but could not edify the persons who heard them.

It must surely be desirable to repress those inconsistencies, unsuitable as they are to solemn occasions, and to places set apart for the exercise of devotional piety, and for progressive advancement in spiritual wisdom. Contrariety of preaching will in a great measure be checked, if the ministers of the same ecclesiastical establishment will agree among themselves on some acceptation, in which they will all receive the Holy Scriptures. Such acceptation should be general, because exact agreement cannot be expected from a numerous body of ministers. The terms used should also be capable of enlarged interpretation, that concurrence in the application of them may be of wider extent. According to those outlines are drawn our articles of religion.

When we examine and contemplate our articles, it is more than expedient, more than advisable, it is even necessary, that we should make a distinction between the words of the articles themselves, and the reasonings

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“ pointed by Mr. Hooker’s admittance, proved some occasion of his  
 “ opposition to Mr. Hooker’s Sermons publicly in the pulpit, many  
 “ of which were concerning the doctrine, discipline, and ceremonies of this church ; and Mr. Hooker again publicly justified  
 “ his doctrine, against the other’s exceptions : insomuch, that as  
 “ St. Paul withstood St. Peter to his face, so did they. For, as one  
 “ hath pleasantly expressed it ; ‘ The forenoon sermons speak  
 “ Canterbury, and the afternoon Geneva.’ ”

\* Lib. i. Hor. Epist. i. 72.

grafted on those words. The words of an article will be all correct ; the reasonings, which controversy has grounded on them, may not all possess that merit. To the words we give our full assent ; but to the propriety or the impropriety of reasonings on them, we intimate neither assent nor dissent. Those adscititious reasonings are not even set before us, when we subscribe. And, indeed, a principal design of our articles would be counteracted, if by subscription or by any other process, we were virtually called upon to approve or disapprove of the various inferences drawn by disputants. A requisition to pronounce open and explicit judgment on what lies beyond the very words of an article, *i. e.* on consequences supposed to be growing out of an article, would engender strife. But it was with the direct view of taking away occasion of strife, that the compilers of our liturgy confined themselves, and mean to confine us, within the limits of what is expressed. A reference to instances will best explain the preceding remarks.

In the tenth article are these words : — “ We have “ no power to do good works pleasant and acceptable “ to God, without the grace of God, by Christ, preventing us that we may have a good will, and working “ with us when we have that good will.” The article is intelligible in words, and true in fact. Whoever will reflect on the tendency of his own passions ; and whoever will call to remembrance the frequent declarations of Scripture, must know that the fact is demonstrable by appeal to nature and revelation. To that we subscribe. But we do not subscribe, we are not required to subscribe, farther than this. The peace of the Christian church has been grievously interrupted by vehement contentions about the extent to which divine grace is imparted, and about the competency or incompetency of man to co-operate with that heavenly power, even by

endeavours. We do, indeed, allow these points of controversy to be interesting ; we must also acknowledge the reasonings on each side to be grave ; but it may also be fairly maintained, the points themselves are excrescences ; for they are not found in the article itself ; the reasonings, too, are extraneous, for they do not exist in the letter of the article. So far, then, as subscription is concerned, neither those points nor those reasonings are included within the compass to which our assent is required, or dissent expected.

The salvation, which we earnestly pray to attain, is the restoration of ourselves to divine favour, and the enjoyment of spiritual happiness through a life eternal. He, that in studying his own nature, has perceived the moral imperfections inherent in it ; he that, on reviewing his own past actions, has recollected how often they have been not conformable with the divine law ; such a man will shrink from the presumptuous thought of his being entitled to God's blessing on account of his own deeds. He will entirely accord in sentiment with this our eleventh article : " We are accounted righteous " before God, only for the merit of our Lord and " Saviour Jesus Christ, by faith, and not for our own " works or deservings. Wherefore that we are justified " by faith only, is a most wholesome doctrine, and very " full of comfort." But does he find it expressed, or even intimated in this article, that observance of Gospel precepts, and discharge of moral duties, are not required of him ? That principle is adventitious ; and concerning any such position, the eleventh article is totally silent. By the limits, then, of that silence, our assent is circumscribed. Whether the principle be correct or erroneous, is another and distinct question ; which, however, if we are desirous of meeting, we may oppose to it our twelfth article.

That we should make a distinction between the words of the articles themselves, and the reasonings grafted on those articles, will be a caution particularly needful at those times, when we take into consideration our seventeenth article. Of that article the first part states the meaning, and the second describes the effects, of predestination. The third, by introducing the clause, "Furthermore, we must receive God's promises in such wise as they be generally set forth in Holy Scripture," qualifies what has preceded. Does any portion of it mark out the extent to which election reaches, *i. e.* whether to Christians, myriads in number; or to individuals, comparatively few? Does any portion of the article distinguish predestination, by the title either of supralapsarian or sublapsarian? Does any portion of it say of God's decree, either on the one side that it is conditional, or on the other that it is irrespective? Not only are such abstract and discriminating particulars exterior to the article, but the very mention of points so recondite is studiously avoided.\* That assertion is warranted by the history of opinions in the sixteenth century; for it was in the year 1552 that our articles were compiled.† Bucer, Peter Martyr, and their adherents, thought with Calvin. Cranmer, Ridley, and Latimer adopted the sentiments of Lu-

\* "The contrary opinions charged on the 17th article, are not contained in it, but are consequences drawn by different men from different parts of it, which the article was not framed to maintain, but to avoid."

This passage is taken from Dr. Winchester's Letter to the author of "The Confessional," Dr. Blackburn; and is quoted in p. 130. of Dr. Nowell's answer to "Pietas Oxoniensis," in 1769.

† See p. 245. of "Bampton Lectures in 1804," by Dr. Lawrence, the present Archbishop of Cashell.



ther.\* But what line of conduct did the principal leaders of the controversy and their respective friends pursue? That they might all join in the same church-communion, they mutually refrained from the use of language which would at once decidedly indicate the opinion subordinately entertained on either side. They agreed on the introduction of words, which in appearance indeed are concise, but which in construction are of extensive latitude. Their brevity admitted general concurrence in expression; their latitude left room for diversity of interpretation. Thus the article came from them an admirable specimen of reserve, moderation†, and candour as to mental conceptions; and the result to us has been, that both Calvinists and Lutherans, in their different views of predestination and election, may subscribe to it consistently with the highest sense of honour, with the most perfect integrity, and entire satisfaction of conscience. This of itself would verify the fact, that the terms of our church-communion are comprehensive. It will, however, be a forcible corroboration of what is affirmed, if this be added; our articles are purposely so drawn up and worded, as meaning to exclude from subscription those only who maintained principles unfavourable to our national reformed church, and to our civil constitution.

\* "Bampton Lectures in 1804," p. 159. and 164. See also p. 59. of "An Apology for the present Church of England," in 1772, by Dr. Tucker, late Dean of Gloucester.

† "The same moderation the compilers of our articles have observed in the points before us. The Protestant churches abroad were divided in these points; some held with Luther, and some with Calvin. Cranmer and Ridley, therefore, and the other compilers of our articles, expressed them purposely in general terms, so as to include all moderate men on both sides, and condemn only the extremities on either."—P. 120. of Dr. Nowell's Answer to "Pietas Oxoniensis."

A review of our fourteenth, twenty-second, twenty-fourth, twenty-eighth, and thirty-first articles, will convince us that the effect of exclusion was intended to operate chiefly against Romanists. From them there was no point on which the fathers of our reformed church differed more widely than on the subject of transubstantiation. Through the research, industry, and judgment of Mr. Todd, we are most opportunely furnished with a work on "The True Doctrine of the Sacrament;" the author of which was a prelate whom the Romanists vilify with gross calumnies\*, but whom we, under a due sense of what we owe to him, most justly honour and highly revere — the immortal Cranmer. From the century in which he lived, to the memorable æra when an army shouted for joy on the acquittal of bishops who resisted an illegal attempt to weaken the Protestant cause†; from that æra, through a long succession of years, to months but recently passed, it was thought and acknowledged that vigilance in preserving the purity of Christian worship was peculiarly within the clerical province. But we are "fall'n "on evil days, on evil days we are fall'n."‡ In no very becoming language we are censured and reproached, if we venture to intimate our apprehensions, lest the prevalence of truly scriptural faith and of pure worship should be counteracted. What; have our revilers forgotten that charter of British liberty, the "Bill of

\* See a most satisfactory vindication of Cranmer from these calumnies, by Mr. Todd, prefixed to his edition of "A Defence of the True and Catholic Doctrine of the Sacrament," printed in 1825.

† Burnet's "History of his own Times," vol. i. p. 744. Ed. Fol. 1724. Hume's "History of England," vol. viii. p. 264. Ed. 1767.

‡ Par. Lost, vii. 25.

“Rights?”\* Have they forgotten, that to the lowest individual is thereby secured the privilege of petitioning even the king himself, and, *a fortiori*, the subordinate branches of the legislature? They tell us, however, we are clergy. We are so. But when and where did we renounce the civil exercise of our civil rights? They tell us we are clergy. We are so; and by that very denomination are more than justified in our endeavours to maintain our Protestant system of faith and worship. Let us recollect the solemn engagement, into which we all entered immediately before we were admitted to the holy order of priests. The promise required of us is in these words; “Will you be ready with all faithful diligence to banish and drive away all erroneous and “strange doctrines contrary to God’s word?”† To the observance of that promise we severally bind ourselves by replying, “I will, the Lord being my helper.” True, indeed, it is, that we should act in contradiction to another promise‡, if, during the silence of all controversy, we should unseasonably obtrude what might not be in the perfect spirit of “quietness, peace, and “love among all Christian people.” When, however, we do but meet the intemperate aggressions of our religious adversaries, we cannot be charged with commencing interruption to social harmony. True also it is, that in determining whether reasons are or are not sufficiently cogent for openly deprecating religious innovations, every one has the indefeasible liberty of judging for himself, and to no man living is he accountable for his decision. If, however, on serious and dis-

\* “Blackstone’s Commentaries,” vol. i. p. 128. Ed. 1775. De Lolme on “The Constitution of England, p. 57. Ed. 1793. Act 1 Will. & Mary, 2. 2.

† Form of ordering Priests.

‡ Ibid.

passionate reflection, any feel it incumbent on them to deprecate measures which they think injurious; as British subjects and as Protestant ministers they may claim the right of using all legitimate and Gospel means, which may in any degree tend to discourage the adoption of such measures, and to impede the advancement of Romanist doctrines, because erroneous. For if, when brought to the test of Scripture, the Romanist doctrines are not found to be erroneous, it will be difficult to define what "error" implies.

6. In the third of Dr. Balguy's well-timed and judicious charges, the subject discussed is "religious liberty." The author manfully and ably contends for freedom, in the exercise of religious worship, in the language of conversation, in editing works from the press. When, however, he has asserted our right to the enjoyment of each privilege, so far as may be compatible with the welfare of society, he denies the propriety of inferring from his arguments a licence for disseminating Atheistical tenets. His words are these: — "It will *not* follow, that men should be left at liberty to oppose *all* religion; to write and print against the very being of a God; to spread through a whole nation the execrable doctrine, that the worst of men have nothing to fear, either in this life or another, from the vengeance of Heaven."\* With the moral constitution of man's nature; with the ends for which he is born into this world; with the very purposes, which social union must constantly have in view, if it would maintain a beneficial and happy existence; with the essential principles of rectitude and truth, accords this restraint on the abuse of freedom.

\* See p. 225. of "Discourses on various Subjects," by Thomas Balguy, D.D., published in 1785.



Not so the wild and pestiferous maxim of that humanitarian, who would exempt from punishment even the teaching of impiety itself.\* If there be taken from an oath that sanctity, which gives it force, how is the magistrate to ascertain the truth of evidence, and decide according to real facts? If an awful sense of God's omniscience were in a considerable degree lost to mankind; if assured expectation of suffering tremendous consequences in a future state, for the wilful commission of crime in this life, should generally cease to operate; what flagitious deeds would be perpetrated! what sacrifice of the good and virtuous, to the base and iniquitous, would ensue, in the absence of human spectators! The very idea, that such effects should follow, is in itself appalling; follow, however, they will, if, in an evil hour of infatuation and of judicial blindness, the legislature should legalise so daring an insult to the majesty of God, so gross an outrage to the common feelings of man, as the unrestrained use of that impious language, which indifference for any and all consequences would encourage, by granting to it impunity.† It would be perfect mockery, it would be confusion of terms, if the maintainers of irreligion were to declaim against prevention of their wicked efforts, as an infringement on their religious liberty; for, what pretensions could those have to regard for liberty in the exercise and public teaching of religion, who should avowedly

\* See "A Letter to the Right Honourable Lord Viscount Sidmouth," in 1811, by Mr. Thomas Belsham. In p. 8. is this passage:—"But are we then to suffer these men to teach absurdity and impiety with impunity? Undoubtedly we are."

† It is a lamentable fact, that on March 26. 1823, to the disgrace of their understandings and principles, three members of parliament advocated the cause of blasphemy and impunity in the House of Commons.

profess themselves propagators of irreligion? Happily for this country, there hath not yet been conceded, and as we adore the divine attributes, as we are anxious for the permanence of national welfare, let us hope there never will be granted, toleration for the public teaching of impiety.

By the alliance of church and state, which subsists in this part of the British dominions, the king, under God! has the supreme government of the former, equally as of the latter, in circumstantialia. Thence it follows, that whatever in externals the king of England sanctions, the church of England virtually sanctions; for the king and the church are indissolubly connected. Among those externals, are the conditions on which may be granted on the one hand, and obtained on the other, allowance for holding public assemblies on religious occasions, of those, who, not being in the contemplation of our twenty-second, thirtieth, and thirty-first articles, do nevertheless differ from us in opinion, and would therefore preach in congregations separated from our church: of them it is required to make only this avowal; — “ They solemnly declare, in the presence of “ Almighty God! that they are Christians and Pro- “ testants; that, as such, they believe the Scriptures of “ the Old and New Testament contain the revealed “ will of God; and that they will receive the same as “ the rule of their doctrine and practice.” In a nation, where Christianity is incorporated into the law of the land, and where it forms an essential part of the constitution, terms of toleration to a wider extent could not easily be devised, or safely proposed. Of their amplitude and reach there cannot be adduced a stronger proof, than the fact, that under them convene, for the free exercise of religious worship, according to their several persuasions and ceremonies, so many who describe

themselves by denominations, various indeed when compared with each other, but all united in one bond of dissent from the church of England. They do not, and, so long as, conducting themselves with peaceable demeanour, they adhere to the purport of their own solemn avowal, they should not experience molestation. Although, with the learned and pious Lightfoot, we cannot but apply the scriptural passage; "For such divisions of Reuben, there were great thoughts of heart\*;" and although we cannot but anxiously wish the people of this land were exempt from the effects of schism, yet we could not be justified in impeding schism by violent obstructions of force. Withhold from it encouragement we reasonably may. Confute its printed paradoxes by publications of truth and of correct opinions, in duty we should. But, in addition to those means, for counteracting the tendency of heretical disunion can be recommended no other measure, than that we should surpass and excel our spiritual opponents, by offering up prayers more properly conceived; by preaching doctrines more sound and scriptural; by duly administering the Holy Sacraments; by communicating religious and other useful instruction to the poor and ignorant; by paying attention to all under our care, more especially to the sick and needy; by leading not only irreproachable, but exemplary and truly sacerdotal lives.

The several articles in that encomium, which you heard passed on the church of England, have now been substantiated. It is hoped, that what has been addressed to you this day, entirely corresponded with the purport

\* The passage is in Judges, v. 15. Allusion is made to it in the Life of Lightfoot. See p. 167. in vol. i. of "Lightfoot's Works." Edited by the Rev. Mr. Pitman in 1825. The volumes are thirteen.

of former discourses, that “*Servatur ad inum, qualis “ ab incepto processerit \** ;” for there has been omitted no opportunity of heightening veneration for the national church in which we are ministers.

It was noticed on some past occasion, that the doctrines, which we this day maintain and inculcate, accord with those which were received and taught by the primitive Christians. In fact, from the primitive Christians they descended through successive generations, and have devolved on us of the present age. The same remark will be applicable also to many of our ceremonial usages. Antiquity is accustomed to create respect. Under the sanction of high antiquity in the Christian æra, for all its principles and for several of its rites, to such respect the church of England is most justly entitled.

“*Meddle not with them that are given to change†,*” is the maxim of one, who was endowed with deep knowledge and much experience of men and things. *That*, however, like other brief sayings, is to be interpreted according to the exigencies of time, and the dictates of common sense. So judged our ancestors ; to whom, under Divine Providence ! we owe, what are the blessings and glory of this country, — the Reformation and Revolution. But, taken with reference to the ordinary course of civil and religious polity, the proverb will mean this : — “ Have no concern with them that are “ fond of change, either from caprice, or from im- “ patience of what is established, and avidity for some- “ what novel ; or from self-conceit, the companion of “ inexperience ; or perhaps from some motive sinister “ in its end.” Brought by the Reformation to the full enjoyment of Christian liberty, we are not involved in

\* Hor. Art. Poet. 126.

† Prov. xxiv. 21.



difficulty, we are not reduced to a dilemma, by pronouncing our church infallible, and thence precluding ourselves from possibility of improvement, even if such be requisite. To ascertain, however, the seasons, and to decide on the particulars, which will so urgently require improvement, as to demand attempts for amending what resulted from the anxious labours of the most learned, the most wise, the most religious among our predecessors, and what was prepared by them for public use; this is, indeed, a concern momentous, and assuredly deserving more than a common degree of reflection. Whatever may be thought of accommodation, occasionally adapting itself to change of import in the words of our language; or to greater refinement and delicacy of sentiment; or to difference of custom, which may have an influence on the appointment of certain hours for the discharge of sacred duties; however expedient it may be conceived to depart from adherence to matters thus external and unessential; yet that infringement should be made on the distinguishing characteristics, the vital principles, the main body of our church, is most earnestly, most anxiously to be deprecated. And before commencing even such accommodation, as variable circumstances in themselves indifferent may seem to recommend; the difficulty, perhaps too the danger, of the undertaking should be well considered; the utter impossibility of giving universal satisfaction should not be so entirely forgotten or disregarded as to carry with it no weight; the degree, in which, beyond comparison, the excellencies of our church preponderate against its minor imperfections, should be continually had in forcible recollection; the duty of regulating procedure, according to the decision of legitimate authority, should be remembered and observed as indispensable. Ignorance is usually accompanied with temerity; and

when those two mental infirmities united are precipitate for alteration, they are heedless of what may ensue from the attempt. Experience leads to deliberation. Both pause, before they enter on the problematical work of removing what has been long established; lest in aiming at the attainment of ideal perfection, they should sacrifice substantial and really existing good.\* The nicely adjusted proportions of an edifice, large in dimensions, cannot be fully comprehended without examination continued for a sufficient time, and conducted with skill by the rules of architecture. The well ordered polity of our religious constitution cannot be appreciated as it should be, without enquiry into the combined circumstances of its fitness for the sacred ends proposed†; of its suitableness to the dispositions and opinions of the people for whom it is intended; and of its congeniality with the nature of that civil government, from which it receives and to which it gives support. Investigation of subjects thus complicated in themselves, and thus extensive in their influence on society, cannot be pursued with success, if the mind be not adequately instructed, patient of research, and capable of forming correct judgment. Those, however, who do come prepared with requisite qualifications, and who study with attention the peculiar aptitude of each arrangement for constituting the whole of our religious system; such men, as they progressively advance in years, proportionably entertain increased affection for the church of England.

\* "It has been therefore accounted prudential, rather to let "little defects pass, than bring them to a rectified condition, for "fear there should be more lost in the authority of the government, than gained in the amendment." Vol. ii. p. 296. col. 2. of Jeremy Collier's "Ecclesiastical History." Ed. Fol. in 1714.

† See particularly "Hooker's Ecclesiastical Polity," and in that work "The Fifth Book."

Under a strong sense of that feeling, this discourse shall now conclude with an exhortation, conceived in the spirit and expressed in the language of the good and pious Whitgift; “Pro ecclesiâ, pro ecclesiâ, be  
“ offered our constant and fervent prayers to Almighty  
“ God!”\*

\* See Zouch’s edition of “Lives,” by Isaac Walton. Ed. 4to. in 1796. p. 248. The biographer, speaking of K. James I. and Archbishop Whitgift, says, “He (the King) had a great affection for  
“ him (the Archbishop) and high value for his prudence and virtues,  
“ which were so useful for the church, that he would earnestly  
“ beg his life of God.” To which he (the Archbishop) replied,  
“ ‘Pro Ecclesiâ Dei; pro Ecclesiâ Dei;’ which were the last words  
“ he ever spake; therein testifying, that as in his life, so at his  
“ death, his chiefest care was of God’s church.”

Ibid. Strype, alluding to Archbishop Whitgift, says, “Thus  
“ died this great prelate, full of years, and full of honour; actu-  
“ ated to the last moment of his life with that zeal which animated  
“ the illustrious Father Paul, when upon his deathbed, to breathe  
“ out his last prayer for the safety of his country, in these memo-  
“ rable words, ‘Esto perpetua.’”





A

# CHARGE

DELIVERED IN THE YEAR 1828.



## A CHARGE.

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REVEREND BRETHREN,

THE very learned and orthodox defender of the Nicene Creed\*, hath left us a sermon on St. Paul's charge to Timothy†, concerning "his books, and especially his parchments." It is imagined those parchments contained selections from various authors, made by the Apostle through the course of some years, when he could find time for transcribing extracts.

After having explained the meaning of *τας μεμβρα-  
νας*, the preacher goes on to observe, that in words em-  
phatical St. Paul exhorts Timothy to read and study  
with diligence and attention.‡ To several inferences  
drawn from St. Paul's direction, he subjoins this note  
of Estius on the text: "Let bishops and priests learn  
"from hence, what need they have of continual reading  
"and study, how great soever their proficiency may  
"already be; seeing ST. PAUL, who had been taught the  
"mysteries of religion by the Lord Christ himself, and  
"now had been a long time exercised in the office of an  
"Apostle, had still occasion to make use of books."

The sermon, to which reference has just been made,  
is a precedent of the highest authority for discoursing on

\* Bishop Bull. See his Sermons, vol. ii. pp. 407. 412. 427.  
Ed. 1714.

† 2 Tim. iv. 13.

‡ 2 Tim. iv. 13.

subjects connected with clerical erudition, if the occasion be proper. It may safely be affirmed, no occasion can be more proper than when an audience, like the present, is assembled. Before you, therefore, shall now be laid some philological observations ; which you are requested to hear with the candour and indulgence so often experienced.

When the Reformation had been established in this kingdom, the mental powers of our countrymen were gradually expanded ; new and more ample fields of knowledge were opened ; works, historical, poetical, and critical, were more universally read ; enquiry and research were pursued with greater freedom ; the progress of intellectual improvement continued to advance. As a natural consequence, new habits were superinduced on those ranks of society which needed not to labour for subsistence. One result of transition from feudal coarseness to more civilised refinement has been this ; we cannot presume to exclude the laity from competition with us in literary attainments, according to the wide and general import of that expression, as applied to writings in our own language, or in the language of modern Europe. But to speak in a more restricted sense, there is an important and most valuable part of philology, in which the clerical order of our reformed church has been, and still is, eminently distinguished ; sacred learning.

Under sanction of that privilege, with which age and experience are commonly indulged, he who now addresses you, would advise and exhort the young clergy to make it a material object of their attention, that the credit of their order should be perpetuated. For this end, as for other most grave and weighty causes, let them apply their minds to the cultivation of sacred learning.



Those among you, Reverend Brethren, who have not yet been long engaged in the priesthood, undoubtedly remember the admonition given you, and the promise made by you, at the season when you were about to enter on that office. The obligation which binds you to diligence in studying the Holy Scriptures, will indeed be discharged, if you are conversant with them as they are interpreted in our own vernacular language. But, however excellent a translation may be, from the merit of coming close to an original (a merit on account of which our received version of the Old and New Testament is inferior to none existing), yet more excellent must be the original itself; and therefore, if possible, it is better, because more satisfactory and more conducive to improvement, that the Old Testament should be read in the Hebrew text. He that is skilled in the art of painting will see in a picture exquisite strokes, which by the common and untaught spectator will not be observed. Thus, greatly to his own mental advantage, a reader of Hebrew will discern particulars tending to illustration, which will not be evident to one unacquainted with the original Scriptures.

It cannot be forgotten, that we are not required to know even the elements of Hebrew for obtaining academical graduation. As, with a view to that end, we are not either compelled or expected to be Hebraists, few of us are Hebraists when we commence our profession. To those, who conscientiously and laudably discharge the duties of their ministry, and devote their attention to the multifarious concerns of laborious cures, there remains little or no opportunity for making themselves proficient in Oriental erudition. Others, to whom paucity of parochial inhabitants, and exemption from unceasing claims on personal attendance, give much enviable and golden leisure, will not only consult

the reputation of the sacerdotal character for superiority in sacred learning, but will also highly improve themselves in their advancement towards “true knowledge and understanding of God’s word;” if in the prime of life, in the age best suited for enduring close application of mind and body to studies demanding perseverance; if in the blessed quiet of retirement they will cultivate what an author of superior talents and capacity for thinking and speaking correctly on the subject pronounces to be “*litteras homine ingenuo et liberali imprimis dignas; ad theologiæ scientiam adspiranti omnino necessarias.*”\*

The constituent parts and essential matter of every composition; words, for instance, in one case, and doctrines in the other; should be contemplated by the scholar and by the theologian.

Words are intended to express ideas created in the mind by somewhat either internally conceived, or externally existing.† Language best answers the purpose for which it is used, when its words, either in primitive import, or by clear derivation, most distinctly convey our meaning, and most exactly depict the object designed to be set before us. We learn from Mosaic history that Adam was placed by God in the garden of Eden.‡ Hebraists at once perceive how significantly the word “Adam” describes the first man as formed from the earth, and “Eden” intimates a local habitation, which is the seat of pleasure and delight. This adaptation of the term to the thing, which it would

\* See p. 466. in the third edition of Lowth’s “*De Sacra Poesi Hebræorum Prælectiones.*”

† Ονομα εστιν οργανον διδασκαλικον και διακριτικον της ουσιας. Plato’s *Cratylus*, p. 239. Ed. Bipont. 1782. In the same dialogue, Ονομα is considered as μιμημα ὡς περ το ζωγραφημα, and δηλωμα του πραγματος.

‡ Gen. ii. 8. and 15.

express, is a distinguishing characteristic of the Hebrew tongue, and in itself recommends the study of that tongue to your notice. Then, again, recollection of the very many ages through which the original books of the Old Testament have not only descended, but have also been regarded with profound veneration, should be an additional motive for your being well acquainted with them. If, moreover, in simplicity of verbal collocations, in copiousness of language, in variety, in beauty, in energy of style, there is any excellence ; all these inherent and admirable qualities entitle the Hebrew Scriptures to your esteem. Consideration of a still higher concern presses forcibly on the reflecting mind, and suggests the advice, that not only as philologists, but much more so as divines, you should, if you have time and opportunity, acquire knowledge of the Hebrew Scriptures. For they are sacred, they are holy, they are treasures of divine wisdom and of revealed communication ; they will enable you to be firm in the primitive faith, and to deduce from the writings, even of Moses himself, the doctrine of Triune Godhead.

An attempt to prove what does not require demonstration, would be superfluous. That under guidance of spiritual direction, the enlightened historian and heaven-taught lawgiver of the Jews was intent on averting his people from idolatrous Polytheism, and on confining their religious worship to that of the true Jehovah, is self-evident. That point being admitted, on any view of the fact it is extraordinary that he should thirty times use a word denoting plurality in the Divine nature.\* The name of Bishop Horsley is familiar to

\* See Allix's "Judgment of the Jewish Church," p. 166. Ed. 1699.

you. He was a man strong in mind and deep in learning. Remarks made by him deserve attention. He writes thus ; “ That the plural word is used with the “ design of intimating plurality in the Godhead in some “ respect or other, it is strange that any one should “ doubt who has observed that it is used in places, in “ which, if there be in truth no plurality in the God- “ head, the inspired writers must have been determined, “ by the principles of their religion, studiously to avoid “ the use of a plural ; especially as they had singulars at “ command.” The plural is used in that very precept, which prohibits the worship of any God but one : “ I “ Jehovah am thy God, that brought thee out of the “ land of Egypt, out of the house of bondage. Be not “ unto thee other Gods beside me.” And in every subsequent part of the Decalogue, where God is mentioned, the plural word is introduced. In the second commandment ; “ For I Jehovah am thy Gods.” In the third ; “ Take not the name of Jehovah thy Gods “ in vain.” In the fourth ; “ The Sabbath of Jehovah “ thy Gods.” In the fifth ; “ The land which Jeho- “ vah thy Gods is giving thee.”\*

If we examine the dispensations of Divine Providence, we shall find they have been so ordered, as that religious knowledge should not have been imparted in all its fulness at once ; but should have been communicated by degrees, at various times, and in different portions. Under the law, the true Godhead was described, acknowledged, and adored by the appellation of Jehovah. When the Gospel was to be preached, the same true Godhead was farther and more distinctly revealed under the threefold character thus expressed

\* See “ Animadversions on Dr. Geddes’s Critical Remarks on “ the Scriptures,” p. 20. Printed by Wilks and Taylor in 1803.



in our Lord's command: Προσευθεντες μαθητευσατε παντα τα εθνη, βαπτιζοντες αυτους εις το ονομα πατρος, και του Υιου, και του Αγιου πνευματος. (St. Matt. xxviii. 19.) Before a clerical audience, with the strictest propriety this text has been read untranslated. Knowledge of Greek was a qualification indispensably requisite for our being admitted into holy Orders. Not from the Vulgate do we learn the doctrines which we are to teach; the precepts which we are to inculcate; the promises which we are to set forth. These principles, essential parts of pure Christianity, we Protestant ministers do not learn in a secondary way from the Vulgate; but through a direct course, by study of the Γραφων Θεοπνευστων, as penned by the Evangelists and Apostles themselves. By habitual application of time and thought towards the attainment of increased ability for interpreting Holy Scripture; by consulting approved works designed and calculated for illustrating the original books of the New Testament; you, my younger brethren, will be continually adding to your professional erudition. Thence you will acquire much more than superficial knowledge of the Greek Testament. You will be led to just conception, to right understanding, and proper explanation of scriptural writings; you will be on your guard against misinterpretations given by lexicographers\*; against conjectural and unwarranted alterations of text, presumptuously obtruded by self-conceited, if not heterodox editors; against the unfairness of partial critics; against such bold and gross perversion of sense, as that which contaminates and disgraces a version, NEW, indeed, be-

\* Against such writers as Eichorn, Semler, Rosenmüller, Schleyermacher; who endeavour to disturb and unsettle foundations of faith, by strange paradoxes, sceptical conjectures, and fanciful hypotheses.

cause extraordinary and unexampled; but most assuredly not IMPROVED, unless misconstruction of words and distortion of meaning constitute improvement.

Of the enlarged, correct, and satisfactory information which may be derived from the cultivation of Greek learning by the clergy, not long since was given a luminous specimen, in a work entitled “Testimonies of the Ante-Nicene Fathers to the Divinity of Christ.” With persevering labour and extensive enquiry; by quotations apposite, by inferences obvious, by conclusions inevitable; Mr. Burton, the author, has proved to demonstration how unsupported by evidence of fact have been the assertions of modern philanthropists, those blasphemous contenders for mere humanity in the nature of our Lord.

In its immediate reference to primary and authentic documents, the collection of “Testimonies” above mentioned is a model for us to imitate, when we would point out Romanist errors, of which some few shall now be noticed.

When the Romanists are charged with idolatry, they palliate by replying, that images are honoured only with Δουλεια; whereas God is worshipped with Λατρεία. By this distinction they would have it understood, Δουλεια cannot be so misconstrued as to be deemed religious veneration in the highest sense, as Λατρεία does; and therefore they are exculpated. This conception is erroneous. For, as an expression, which signifies the doing of an action, must imply the action itself; so Δουλεια must be capable of admitting any interpretation, which, without force, can be given to Δουλευω. Now, evidently Δουλευω has a devotional meaning in several passages of Scripture. According to the Septuagint Version, the Psalmist says Δουλευσατε τῷ Κυρίῳ ἐν εὐφροσυνῇ (Ps. xcix. Sept.), “Serve the

“Lord with gladness.” To the Romans, St. Paul gives this advice; “Be fervent in spirit,” Δουλεουσιν τῷ Κυρίῳ, “serving the Lord,” (Rom. xii. 11.) To the Ephesians, the same Apostle speaks thus of himself; “I have been with you at all seasons,” Δουλεῶν Κυρίῳ (Acts, xx. 19.). From St. Paul, the people of Thessalonica received this commendation; “Ye turned to “God from idols,” Δουλεῦσιν Θεῷ ζῶντι καὶ ἀληθινῷ, “to serve the living and true God.” (1 Thess. i. 9.) We see, then, Δουλεῶ equal as Λατρεῶ may be used for signifying an act of that worship which is directed to God. Δουλεία and Λατρεία cannot, therefore, be so dissimilar in import, as that they never should be taken one for the other. The Romanist discrimination is, consequently, a subtile refinement, an artful equivocation, inadmissible where contempt of God’s prohibition may be, and among the lower orders of people actually is, the effect of such evasion.

When their age has attained to the years of discretion, all who hold communion with the Church of Rome, must annually make auricular confession. On that occasion, not only their sinful actions, but even their irregular and improper thoughts, must be disclosed to the priest, from whom they expect absolution. For enforcing the necessity of such confession, is quoted the direction given by St. James; Εξομολογήσθε ἀλλήλοις τὰ παραπτώματα (V. 16.) In the application of this text, the Vulgate interpretation, “Confitemini alter-“utrim PECCATA vestra,” misleads their priests; the allowed translation of Rheims, “Confess your SINS one “to another,” deceives their laity. Unrestrained by interdicts from the Council of Trent, and blessed with the enjoyment of spiritual liberty, we appeal to our received version. We there find a change of expression, which leads to a material alteration of subject;

“ Confess your FAULTS one to another.” The fidelity of our translators, and the correctness of their interpretation, are confirmed by the following remark of a learned foreign divine, on the word *παραπτώματα* and its context. The discourse in this passage is about those offences only, which one man hath committed against another, and for which he requested pardon from another. For, as in verse 15., “ the Apostle had “ spoken principally about offences committed against “ God ;” so now, in verse 16., “ he treats of offences “ which regarded a man’s neighbour ; and, after mutual “ confession of them had been made, he would have “ them taken away, that among the faithful there might “ be mutual affection, and thence prayer might with “ greater propriety be offered unto God.” The construction here put on the word *παραπτώματα*, is clearly warranted by the use of that expression with the same meaning, in St. Matthew’s Gospel, where we read in one place, *εαν γαρ αφητε τοις ανθρωποις παραπτώματα αυτων* (vi. 14.); and in another place, *εαν μη αφητε εκαστος τω αδελφω αυτου απο των κακιδων υμων τα παραπτώματα* (xviii. 35.). This text, therefore, from St. James is by no means so fully to their purpose, as the Romanists would make us believe ; for it inculcates not confession of secret sins in the conceptions of the mind, or emotions of the heart. Neither from that passage can it be collected, that we must annually, and at a stated season, in a place of retired secession, confess to a priest.

If the importance, which the Romanists now attach to auricular confession, resulted from obvious interpretation of Scripture, it is more than probable that direct mention of it would have been made by early Christian writers, who were so thoroughly acquainted with Scripture. But what is the fact ? Neither Justin Martyr, nor



Tertullian, in whose works more especially might have been expected to appear some declarations on this subject, take the least notice of it. Chrysostom, who lived in the fourth century, speaks of preparation requisite for receiving the Holy Sacrament of the Lord's Supper. His comment on the words of St. Paul is remarkable, and much to our purpose. With slight alteration, by reading *ἐκαστος* instead of *ανθρωπος*, having quoted the text *ανθρωπος δοκιμαζεται εατον, και ουτως εκ του αρτου εσθιετω, και εκ του ποτηριου πινετω* (1 Cor. xi. 28.), he proceeds thus: — “ He (*i. e.* St. Paul) hath not  
 “ exposed your wound to open view; he hath not  
 “ brought forward an accusation against you on a  
 “ public stage; he hath not placed round you witnesses,  
 “ who may attest your faults: within yourself, in your  
 “ own conscience, in the presence of no one but of God,  
 “ who sees all things; there enter into judgment and  
 “ examination of your sins; and calling your whole  
 “ life to recollection, bring your offences to trial by  
 “ your own mind; reform delinquencies; and thus  
 “ with a pure conscience touch the sacred table, and  
 “ partake of the holy sacrifice.”

Consonant with the passage in that his eighth Homily on Repentance and Fasting, is the exposition which occurs in another, expressly written on the same text, and which may be thus paraphrased: — “ St. Paul  
 “ says, *Let every one examine* and satisfy himself as  
 “ to his fitness for partaking of the Holy Sacrament;  
 “ and then let him approach the altar. He does not  
 “ order each man to satisfy *another* in examination,  
 “ but each *himself*; instituting a tribunal, to which the  
 “ people cannot have access; and a trial, which needs  
 “ not witnesses.”

Whilst we admire the total absence of spiritual tyranny in these mild explanations, we cannot but be

persuaded that Chrysostom would not have written thus sensibly, thus conformably with Christian principles, if, at the time when he wrote, auricular confession to a priest had been considered as a sacramental preparative. In truth, to use the words of the learned, candid, and edifying Secker, "Private confession, in all cases, was never thought of as a command of God, for 900 years after Christ, nor determined to be such till after 1200."

Whence, into the discipline of the Church of Rome, have been introduced, and are still enjoined, ascetic usages, painful severities, bodily sufferings? \* Unhappily for themselves and for the laity, the Romanist ministers are not capable of understanding, and consequently not competent for explaining, the just import of words in the original Greek Testament. Texts, in which we read either *μετανοεῖτε*, or *μετανοια*, their priests adduce in support of penance. Proofs shall be given from the Rhemish translation †, according to which we read thus : — In St. Matt. iii. 8. ; He, *i. e.* John the Baptist, said, "Bring forth fruit worthy of penance." In St. Matt. iv. 17. ; "Jesus began to preach, and to say, Do penance." In St. Luke x. 13. ; "If in Tyre and Sidon had been wrought the mighty works, that have been wrought in you, they would have done penance long ago." In St. Luke xiii. 3. ; "Unless you shall do penance, you shall all likewise

\* Concerning Forms of Penance, see Bingham's "Origines Ecclesiasticæ," B. 18. ch. 2. sect 1. and following.

† See the edition published in 1825. In 1601, Dr. Fulke published a folio volume, in which are the Rhemish translation and Rhemish exposition of the New Testament. The errors maintained by the Romanists are confuted by Dr. Fulke, with much learning and superior ability. The title is, "The Text of the New Testament, &c. by the Papists at Rhemes."

“perish.” In the Acts of the holy Apostles, ii. 38., Peter said, “Do penance.” In Acts xvii. 30., St. Paul is made to say, “God now declareth unto men that all should every where do penance.” In Acts xxvi. 20.; “To the Gentiles did I preach, that they should do penance.”

Among our fellow-subjects, who are of the Romanist persuasion, thousands and tens of thousands read the New Testament in that version of it, which is allowed them; and are seriously impressed with a sense of what they find set before them, as faithfully interpreting the words of our Lord and of his holy Apostles. Surely it is a melancholy and grievous consideration, to reflect that from such excellent and pious Christians should be kept back the truth by misrepresentation; their spiritual teachers being equally unable and unwilling to correct misconception. “A change of mind so thoroughly effectual as to produce unfeigned sorrow for past transgression, an absolute hatred of every thing wicked, a determined resolution to amend what has been wrong, and a settled purpose of practising what will be right in the future course of our life;” these workings in the very soul of man, under the saving influence of that Divine Spirit, from whom “all holy desires, all good counsels, and all just works do proceed,” we understand to be implied in the word *μετανοια*.\* We thence conceive, we give full force and Gospel meaning to that significant expression. The Church of Rome, in her doctrine teaches, and in her discipline requires, not only that the heart should feel compunction, but that the body also should endure pain. The manner and language, in which her laity

\* Ἡ πρὸς τὸ χρεῖστον ἐπιστροφή, καὶ γνήσια ἀποπτασμάτων ἐπὶ τὸ ἐναντίον ἀγαθὸν ἐπιστροφή. — Phavorinus, quoted by Dr. Bland in his note on St. Matt. iii. 2.

have been cautioned against adopting our sentiments on the subject, have been various, according to the different periods at which judgment has been pronounced. In the eighty-first year of the last century, the author of a work, entitled "The Sincere Christian Instructed," would not venture to speak more strongly than in the terms following: — "We must observe, that the Christian world, in all former ages, understood these passages as commanding *the doing penance*; so that the Protestant translation (*i. e.* repent) is a novelty." (Vol. i. p. 285.) Not many years since, a Stonyhurst Jesuit roundly asserted it proceeded from ignorance that we substituted the word "repentance" for "penance." In the course of last year, Bishop Doyle\* intrepidly advanced to the highest climax of censure, addressing Irish Protestants in language most reproachful. He says thus; "You have no holiness, which was not equally found in the times of heathenism. You have discarded penance, and all mortification of the senses. Your pride of understanding extinguishes all humility. Disobedience is your original sin, which, were you washed in nitre, would continue." (*Reply*, p. 76.) Rarely, indeed, shall we meet with a work, in which reasoning from principles falsely assumed, in which entangling sophistry, in which insulting taunts, are more forcibly, more offensively obtruded on the notice of the Protestant reader, than in this publication of the Romanist Bishop Doyle.

In a tone of arrogance, and with an air of triumph, he says, "Show me the origin of your churches; show how they were founded by the Apostles." (p. 76.) We meet the demand with promptitude, and answer

\* In his "Reply to the late Charge of the most Rev. Dr. Magee," printed at Dublin in 1827.



his call in one sentence. Be their local situation, their national appellation, their secondary and subordinate distinction, what they may, still “all Christian people” “dispersed throughout the whole world” (Canon 55.) “are comprehended and united in the congregation of” “Christ’s Holy Catholic, *i. e.* Universal Church;” which church hath its origin from Christ and his Apostles. (1 Cor. iii. 11. Eph. ii. 20.) Christian Protestants have never ceased to be members of the Church Universal, however much they have in their consciences been forced to reject the errors maintained in a particular portion of it. Their renunciation has been of that only which is corrupt, not in any degree of that which is pure in the Christian Church.

In the Acts of the holy Apostles should be observed, with particular notice, that passage which describes the conduct of the Berœans. It can scarcely be supposed they were totally unacquainted with the extraordinary manner in which St. Paul had been converted to Christianity, nor with the uncommon circumstances, which, on good grounds, might have induced them to believe his mission was divine. Whether they were, or were not, influenced by such an opinion, still they heard him with promptitude and attention; and when, after having demonstrated the correspondence between predictions and their fulfilment, the Apostle had asserted it as a truth that Jesus was the Christ, — a truth made evident by his completion of the prophecies concerning the Messiah contained in the Old Testament, — the Berœans “searched the Scriptures daily, “whether these things were so.” (Acts xvii. 11.) Does St. Luke condemn the Jews of Berœa? Quite the contrary. He pronounces them to be in their docility and disposition more noble than others, because, without prejudice on the one side, or credulity on the other,

they referred to the Sacred Writings, as standards by which to examine the correctness of doctrine.

Would Bishop Doyle commend us for imitating the example of the Berceans, or would he allow that our Sacred Writings should be the standards by which to ascertain if doctrine be correct? Yourselves shall decide.

After having reprobated the use of reason and the exercise of private judgment in matters of religion, he adopts, as his own, a passage which he quotes from Tertullian. "The just conclusion, which he (*i. e.* "Tertullian) draws, is, therefore, that, in disputes, the "appeal should not be made to the Scriptures, nor the "contest made to depend on them." What shall we say in answer to this remark? Chillingworth shall speak for us.

"The BIBLE\*, I say, the BIBLE only, is the religion of Protestants. I, for my part, after a long, "and (as I verily believe and hope) an impartial search "of *the true way to eternal happiness*, do profess "plainly that I cannot find any rest for the sole of my "foot, but upon this rock only. I see plainly, and "with my own eyes, that there are popes against popes, "councils against councils, some fathers against others, "and some fathers against themselves; a consent of "fathers of one age against a consent of fathers of another age; the church of one age against the church of another age. In a word, there is no sufficient certainty, but of Scripture only, for any considering "man to build upon. This, therefore, and this only, "I have reason to believe. This I will profess; according to this I will live; and for this, if there be

\* Chillingworth's work, entitled "The Religion of Protestants a safe Way to Salvation," chap. vi. part i. p. 290. Ed. Folio, 1674.

“occasion, I will not only willingly, but even gladly, lose my life.”

From this passage, which is written with such accuracy of knowledge, lively feeling, animated language, as become a Protestant anxious to learn and determined to follow Gospel truth, this discourse shall proceed towards a conclusion.

Happy is it for us, that habitual application of mind to the Sacred Writings is a duty inseparable from our profession. More happy will it be for us, as men and as ministers, if, according to what we find contained in those writings, or to what may be clearly proved from those writings, we so maintain our faith and regulate our conduct. If thus we act as men, we shall be evidently solicitous to believe what the Lord hath taught, to observe what the Lord hath commanded. If thus we act as ministers, we shall manifest our anxiety for the salvation of souls; the souls, not of ourselves only, but of all others “committed to our charge.”

Born, as we are into this world, and placed by Divine Providence each in his own station for the benefit of those around us; if on them we do confer spiritual benefit, we need not entirely cast away from our thoughts all regard for human estimation. St. Paul exhorts the Ephesians to “walk circumspectly, as wise,” (Eph. v. 15.) The same Apostle intimates to the Romans, the mental and practical qualities, by the possession and exercise of which the servant of Christ is “approved of men.” (Rom. xiv. 16.) What men? Men, who love Christian religion, and duly appreciate actions resulting from a Christian spirit. Nor will such withhold their approbation from the ministers of Christ, who are conscientiously attentive to the several parts of their pastoral function. When the sober-minded and serious among the laity see thousands of

the clergy, who are continually doing good within the line of their own prescribed limits ; who live as fathers of families among their parishioners ; who are uniformly regular in the discharge of all parochial duties, equally without as within the church ; who are observers, advisers, instructors of all by vicinity and by appointment brought under their superintendence ; who are examples of a truly Christian life, and patterns of deportment grave but amiable ; when the considerate and reflecting laity see, as they may and do see, thousands of such description ; all, who in their candour can make allowance for human frailty ; all, who can fully discern and duly estimate the operation of causes in producing effects on the mind equally as on the body ; all these among the laity will not only regard the clergy, collectively taken, as most valuable members of society ; but will pronounce them entitled to esteem, to respect, to reverence ; because through the clergy are derived to our people, those sound principles of morality and religion, of just conduct and righteousness, which tend to promote the temporal and eternal happiness of individuals, to conserve, dignify, and exalt a nation.

It is natural, it is innocent, to wish, in some degree, that whilst we are exercising our sacerdotal function faithfully, and to the utmost of our abilities, we may gain the good will of rightly judging and well-disposed men. But, sublunary and unworthy of our vocation would be our ideas, if we could acquiesce in the commendation merely of beings imperfect, fallible, short-lived as ourselves ! To loftier views our thoughts will be raised, if we apply to ourselves the admonition given by St. Paul to Timothy, “ Study to shew thyself approved unto God.” (2 Tim. ii. 15.) Such advice was to be expected from an Apostle, who on one occasion encourages his converts, by reminding them that “ our



“ conversation, *i. e.* our citizenship, is in Heaven” (Phil. iii. 20.); and who, on another, uses this exhortation; “ Set your affection on things above, not on “ things on the earth.” (Col. iii. 2.) Following the counsel of that Instructor, super-eminent as he was in powers, in wisdom, in authority, may we, and all our clerical brethren elsewhere, make it, under the influence of Divine grace, the first, the continued, the last object of our zealous endeavours, our earnest desires, our fervent prayers, our humble and pious hopes, through the mediation and intercession of Jesus Christ, to obtain the favour of Almighty God !

## ANNOTATIONS.

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P. 339. *More excellent must be the original itself.*] “ Quis enim Gallicum, Hispanicum, Germanicum, Italicum diploma intelligere et singulas ejus voces appendere valeat, nisi, quo illud scriptum, apprimè calleat idioma? Quâ ratione conditiones illas perfectè intelligere; hoc est, Divinam Verborum, quibus proponuntur, *ενεργειαν* sentire, eamque cæteris, sine linguæ Hebraicæ notitiâ, poterimus inculcare?” — P. iv. Præfatio, to “Grammatica Hebraica,” Auctore Domino Petro Guarin, printed at Paris in 1724.

“ Quæ vocum singularium Hebraicarum proprietas! Quæ virtus, quæ efficacia! — Quàm simplex et naturalis earum inter se collocatio! — Quanta in sententiâ gravitas! — Quanta denique et quàm digna Deo loquente in totâ oratione majestas!” — P. v. of the same Preface.

“ Quomodo picturæ rudis variam egregiæ alicujus tabellæ pulchritudinem, ab eximio licèt pictore tibi ostensam poteris animadvertere? nedum mirari?

“ Quam multa enim, inquit Tullius, vident pictores in umbris et eminentiâ, quæ nos non videmus? Quàm multa, quæ nos fugiunt in cantu, exaudiunt in eo genere exercitati, qui primo inflatu tibicinis, Antiopam esse aiunt, aut Andromacham, cùm id nos ne suspicemur quidem?” — P. xxvi. of the same Preface. The passage from Cicero is in his “Academic.” l. 2. s. 7. p. 81. Ed. Davis.

“ Simplicitati Literaturæ Sanctæ conjuncta est summa *ενεργεια* et efficacia, quam *δεινότητα* sive *δεινωσις* vocant. De

“quâ antequam agatur, notandum est, duplicem in sacro-  
 “sanctis Scripturis distingui posse *δεινοτητα* sive efficaciam :  
 “*una* rerum est, *altera* verborum, quæ rerum signa sunt *και*  
 “*συμβολα*. Prior innata illa verbi cœlestis vis est, quâ seduli  
 “ejus tractatores *trahuntur a Patre* (Joh. vi. 44.), hoc est, ex-  
 “citantur, moventur, convertuntur, illuminantur, renovantur,  
 “et hæredes salutis æternæ scribuntur. Illa enim tractio per  
 “verbi cœlestis seu Scripturæ sacræ meditationem fit, ut ex  
 “ejus capitis, V. 45. colligitur.”—“Glassii Philologiæ Sacræ,”  
 p. 126. lib. I. Tract. 3. sect. 3. Ed. 1694.

P. 341. *Copiousness of language.*] Bishop Lowth, in “A  
 “Letter to the Right Reverend Author of ‘*The Divine Le-*  
 “*gation of Moses demonstrated*,” printed at Oxford in 1765,  
 having asserted the “copiousness of expression,” (p. 84.)  
 in Hebrew writers, exemplifies it by reference to the  
 119th Psalm. “The general subject of the 119th Psalm is the  
 “Blessedness of Keeping the Law ; which is pursued through  
 “twenty-two alphabetical stanzas, of eight distichs each, with  
 “much sameness of thought, but great variety of expres-  
 “sion.”—“He (*i. e.* the Psalmist) sets out with a formed  
 “design of amplifying his subject to a surprising extent,  
 “upon a plan, that necessarily required a hundred and  
 “seventy-six distichs, upon almost the same thought, and in  
 “confidence of an ample stock of words and phrases to carry  
 “him through it. This manner of repeating the same thing  
 “in synonymous or parallel terms prevails throughout the  
 “Hebrew poetry, and is a principal characteristic of the  
 “poetical style. The character of the poetical style in general  
 “must arise from the nature of the language ; and the pleo-  
 “nastic character in particular must arise from the abundance  
 “of parallel terms and phrases in the language.” p. 85, 86.

P. 344. *By this distinction.*] “Hic non incommodè quæri-  
 “tur, An distinctio *Λατρειας* et *Δουλειας*, qualem urgent  
 “Pontificii, dum volunt *Λατρειαν* esse cultum soli Deo debitum,  
 “*Δουλειαν* vero cultum, quem fas sit tribuere creaturis, aliquo  
 “nitatur Scripturæ fundamento? Nos illud negamus ; ratio  
 “evidentissima est ; quia hæ voces sine discrimine usurpantur,  
 “et ejusdem sunt significationis, tàm apud profanos auctores et  
 “grammaticos, quàm apud Græcos V. Test. Interpretes, et

“ N. Test. Scriptores θεοπνευστους. Veteres Glossæ : Λατρευω  
 “ Servio. Servio Δουλευω. Hesychius : Λατρευει, Δουλευει.  
 “ Item Λατρευτον, Δουλικον, et Λατρευω, Σεβω, Δουλευω. Tan-  
 “ dem, Λατρεία, Δουλεία. Suidas : Λατρεία, Δουλεία επι μισθω,  
 “ Servitus mercedis causâ. Matt. vi. 24., Acts, xx. 19., Rom.  
 “ xii. 11. et xiv. 18. et xvi. 18., Eph. vi. 7., Col. iii. 24., cultus  
 “ qui Deo tribuitur, per verbum Δουλευειν exprimitur : at  
 “ Matt. iv. 10., Rom. i. 9., et alibi frequentèr, idem cultus per  
 “ verbum Λατρευειν indicatur.”—Suicer’s Thesaurus, vol. 2.  
 p. 216. Ed. Fol. 1682.

P. 346. *The discourse in this passage.*] “ De illis tantum  
 “ peccatis hoc loco sermo est, quæ alter in alterum commisit  
 “ quorumque veniam ab altero poscit. Quemadmodum enim  
 “ versu 15. de peccatis in Deum commissis præcipuè dixerat  
 “ Apostolus ; ita nunc versu 16. de peccatis, quæ proximum  
 “ spectabant, exponit ; eaque, factâ mutuâ professione, tolli  
 “ vult, ut mutuus inter fideles amor, atque hinc orta ad Deum  
 “ precatio rectius constaret.” — Annot. in Vers. 16. Cap. 5.  
 “ Epistolæ Sti. Jacobi, apud Curas Philologicas Wolfii,”  
 vol. v. p. 83. Ed. Basil. 1741.

Ibid. *Neither Justin Martyr.*] “ Justinus M. in Apologiâ ad  
 “ Imperatorem et Senatum Romanum omnia Christianorum  
 “ officia, omnes actus religiosos, non tantum apertè et can-  
 “ didè, sed etiam diligentèr recenset. Hoc ipsum in suo  
 “ quoque Apologetico fecit Tertullianus. At de confessione  
 “ auriculari altissimum apud utrumque silentium.”—Suicer’s  
 Thesaurus, vol. i. p. 1146. Ed. Fol. 1682.

P. 347. *Chrysostom.*] Ουκ απεκαλυψε το ελκος· ουκ εις κοινον  
 θεατρον ηγαγε την κατηγοριαν· ου περιεστησε μαρτυρας των πλημ-  
 μεληματων· ενδον, εν τω συνειδοτι, μηδενος παροντος πλην του παντα  
 ὀρῶντος Θεου, ποιῇ την κρισιν και των ἡμαρτημενων την εξετασιν,  
 και παντα τον βιον αναλογιζομενος, ὑπο του νου το κριτηριον αγε τα  
 ἁμαρτηματα· διορθῷ τα πλημμεληματα, και οὕτω μετα καθαρου  
 συνειδοτος της ιερας ἀπτου τραπέζης, και της ἀγίας μετεσχῃ  
 θυσιας.—Chrysostom. Homil. VI. de Pœnitentia. Op. tom. ii.  
 p. 326. Montfaucon’s Edit. Paris, 1718.

Ibid. *St. Paul says.*] Φησι, δοκιμαζεται εαυτον εκαστος, και  
 τοτε προσιτω. Ουχ ετερον ετερω κελευει δοκιμαζειν, αλλ’ αυτον  
 εαυτον, αδημοσιευτον ποιῶν το δικαστηριον, αμαρτυρον τον ελεγχον.



Chrysostom, Homily 28. on Ep. 1. to the Corinthians, ch. xi. vol. iv. p. 569.

In his “*Origines Ecclesiasticæ*,” B. xviii. ch. iii. s. 2. Bingham refers to several passages in Chrysostom, similar to those here quoted.

P. 348. *Secker*.] See Sermon XII. vol. vi. Ed. 1771.

P. 352. *The Bible*.] “They (*i. e.* the Papists) always suppose that our religion had no existence before that æra “(*i. e.* the Reformation), and constantly affect to call theirs the “*old*, the *ancient religion* ; though the famous reply of Sir “Henry Wotton sets this matter very concisely in its true “light ; who, being asked by a Romish priest, ‘Where was “your religion to be found before Luther?’ made him this “answer, ‘My religion was to be found *then*, where your religion is not to be found *now* ; in the doctrines of Christ, and “the writings of the Apostles and Evangelists.’” P. 333. of “*Sermons and Charges by Dr. Tottie*.” Ed. 1775.



A

# CHARGE

DELIVERED IN THE YEAR 1831.





## A CHARGE.

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REVEREND BRETHREN,

THE Discourse, which will now solicit your favourable attention, shall begin with reference to the second and third chapters of the Apocalypse. We there find express mention and signal notice of seven churches planted in Asia. Through His love towards those who had embraced His religion, and through His concern for such as had departed from the purity of doctrine, faith, and conduct, which had been prescribed by their heavenly commissioned teachers, our Lord commands His inspired Apostle to direct Epistles, dictated by Himself; the contents of which are most solemn, most awakening, most awful, most interesting. Although commendation of what was laudable, reproof of what was culpable, and remunerating encouragement for well-doing, characterise all those seven Epistles; yet there is in each a discriminating application of subject, diversified according to the variety of circumstances and condition observable in each church.

Before an audience conversant, as you are, with all the books in the New Testament, it cannot be necessary to particularise the names of the seven churches. That Epistles were thus addressed to them, is a circumstance from which, if there were wanting other evidence, you might reasonably conclude, that the places themselves, in which those churches existed, were eminently distinguished at the close of the first century in the Christian

era. Recollection of that fact will naturally incline you to ask, What is now their state? The question leads to thoughts afflicting and grave; so changed, so desecrated, is every church and city marked out in the Apocalypse! Take, for instance, accounts given of two among the seven.

On the spot of ground where Laodicea once stood, there is not even the vestige of a house or church. The city has been swept away with "the besom of "destruction."

A serious traveller, who went from this nation purposely to view the remainder of places, which were once so highly celebrated, deplores with tears and contemplates with awe what he beheld at Sardis. He writes in Latin, but his words are to this effect:—  
"Here at first look occurred to my mind, how much  
"length of time, how much earthquake, how much  
"the rage of war, but especially how much the anger  
"of God, which brought on it this destruction, must  
"have powerfully wrought. Grievous was the sight;  
"and I was not ashamed to weep over the ruin of such  
"a city!"

In ascribing ultimate and tremendous local chastisement to Divine displeasure, the passage just read to you suggests the subsequent warning reflection.

Communities, religious equally as civil, can exist, as communities, only in this world. In this world, therefore, they must expect to suffer, when, by falling from one degree of sin to another, they have plunged into the lowest depth of wickedness. Historical experience convinces us, that the effects of progressive ungodliness have been gradual corruption of morals, increasing deviation from every thing good, and final ruin occasioned by those means, which the judicial dispensations of God, the almighty, righteous, but justly offended Go-

vernor of a "people laden with iniquity," had empowered to prevail for infliction of calamity on transgressors, in whom no call to repentance could work amendment, and upon whom forbearance did but superinduce greater hardness of heart, and unappalled audacity in adding guilt to guilt.

If we desire to have it proved that communities, by name religious, but in actions depraved, have been visited with dreadful punishments here on earth, we need but appeal first to the Jewish records; and then to the case of the Asiatic churches, when purity of doctrine, rectitude of practice, and kindness of disposition, had been grossly exchanged for corrupt principles, vicious conduct, and malevolent hatred between parties, each contending with violence in support of its own unscriptural opinions. Then, to speak in the language of St. Paul, those churches became "vessels of wrath fitted for destruction."

To the description which had been given, and to the observations which had been made by another, who had witnessed the woful condition of those once "glorious" and flourishing churches," that learned and truly Protestant expounder of Prophecy, the laborious and pious Bishop Newton, subjoins this passage from St. Paul's first Epistle to the Corinthians; "All these things happened to them for ensamples."

The pertinent application of those apostolical words is now more especially recommended to your notice, because it brings us immediately to that point, which from the commencement of this Discourse was the principal object in view.

Warned, then, by the degradation and decadence of the seven churches, with vigilance, with circumspection, with care, with earnestness, with anxiety, let us pursue means, which through Divine blessing may prevent not

the extinction only, but even the diminution, of that true light, which still shines upon us with a considerable degree of brightness; though, it is to be feared and regretted, not with that splendour, which illuminated our church at a period more near to the age of Reformation.

What measures, in their tendency best calculated for retarding the decay of pure and vital religion, should be adopted by us? Some, apparently most advisable, shall now be mentioned.

The first measure is, that in our conversation and writings, private and public, when opportunities may arise and occasion require, we maintain the expediency and necessity of our church establishment. Against ignorance, insensible and incapable of perceiving its utility; against avarice, unwillingly contributing towards its support; against pride, superciliously contemning our order and rank, in the classes of social life; against licentiousness, impatiently brooking restraint on the gratification of inordinate appetite; against iniquity, transgressing human and Divine laws, ordained for the prevention of fraudulent dealings and nefarious crimes; against impiety, lost to all regard for what is sacred and holy, abandoned to wickedness, exulting in blasphemy; against these enemies to our church establishment, we are bound, at proper seasons, to oppose the strongest force of argument founded on knowledge of human nature; on principles of reason; on deductions from Holy Scripture.

There is yet another adversary, which we must encounter; extravagant zeal for innovation. Rejecting the serious exercise of deliberate forethought; disdaining the prudence of careful and mature consideration, whether removal of what at present seems objectionable, might not be followed by introduction of somewhat



exceedingly evil ; this passion for novelty is blind to consequences. Unhappily for us, there are in this nation too many, who, making pretensions to a superior degree of political wisdom, despise whatever can be learnt from experience.

Man is a social being. He is impelled by his nature to seek for, and to live with, those of his own species. He does, indeed, not rarely indicate affections, kind in themselves, and prompt in giving assistance to others. But (sad to acknowledge) he too often betrays passions in themselves malevolent, and in their excess injurious to many around him. Civil power is invested with authority to exercise control over attempts improperly made by bodily strength ; but what is to check the conceptions and regulate the tendencies of mental thought ? Religion, and religion only, instructing, as it does, by its doctrines and precepts ; encouraging goodness by its promises ; dehorting from wickedness by its assurance of woful retribution in a future state, to the workers of iniquity in this life present. Legislators of former ages, even in heathen nations, having observed the progressive influence of religion on morals ; of morals on order ; of order on public peace, security and prosperity ; in their knowledge of the human mind, in their experience of the salutary effects resulting from a general sense of piety, and in their conviction that public worship was calculated to promote what in its operation would produce just and right conduct ; those practical legislators provided for the establishment of public worship. Even speculative delineators of imaginary commonwealths have admitted similar appointments into their visionary systems. The respective authors of “ Leviathan ” and of “ Oceana ; ” the former a sceptical and subtle writer, the latter an ardent lover of civil liberty ; conceived that a national constitution,

without a national religion, could not possibly exist. A work, entitled “The Religion of Nature delineated,” hath in it this passage ; “Toward keeping mankind in “order, it is necessary there should be some religion “professed, and even established, which cannot be “without some public worship. And were it not for “that sense of virtue, which is principally preserved (so “far as it is preserved) by national forms and habits of “religion, men would soon lose it all, run wild, prey “upon one another, and do what the worst of savages “do.” If the *sage* reasoners of our *sapient* age did not disdain to receive instruction, which might be derived from past times, we would refer them to opinions entertained in the seventeenth century, when a leading and established religion was thought to be, was acknowledged to be, indispensable for the welfare of *this* country. Mark those words, “THE WELFARE “OF THIS COUNTRY” is what we are to consider, because it more immediately concerns us. To what purpose are we told of Transatlantic institutions? We might dwell on their comparative novelty ; on the impediments, which they oppose to unity of spirit ; on the jealous feelings, which they are calculated to excite and cherish ; on the encouragement, which they give to the dissemination of political principles injurious to society, and of textual misinterpretations contrary to Gospel truth. On these several circumstances we might dwell and enlarge ; but let us dismiss them all ; let us come to the principal and concluding point at once. It is, in brief, this. We are not living in America : happily for us we are living in England ; yes, in England, where for many centuries has been established a National Church ; and for more than two centuries a Reformed National Church. The spiritual effects pro-

ceeding thence are in number many, of which one in particular shall now be noticed.

It can scarcely be imagined, but that those who have been taught to reflect on the innumerable blessings they have received, on the wonderful mercies they have experienced, through the gracious dispensations of Almighty God, must also have learned how indispensably they are bound to offer up prayers, praises, and thanksgivings to Him who is the original Author of all the good they enjoy, to Him who is incessantly benevolent towards them. That such knowledge may be improved and become in their minds an active principle, it is more than advisable, it is altogether necessary, that they should associate often with others in openly discharging devotional offices. For it is to be feared, the obligation of religious duty will be felt less forcibly, will at length be forgotten by him, who joins for public worship with no religious community. Of the religious communities which exist through Great Britain, you need not be told the denominations or the number. In description they are diversified, in calculation they are many. They all profess to take the Holy Scriptures for their guide; but then each community interprets for itself. The result is, that as the communities are numerous, and each community puts on Scriptural Writings its own construction, discordance arises, tenets opposite in doctrine are holden, ordinances various in character are appointed.

If we contemplate the ranks of society among our own people, we shall find the greater part is constituted of the labouring classes. Occupied, as they are, in the business of their calling, they have neither time nor competency for examining opinions, and for deciding on the important question, "Which of the several religious communities, differing as they do in what



“ they believe, in what they teach, in what they practice, approaches nearest to gospel truth and apostolical institution?” Here, then, is suggested to our minds how expedient is the direction, how requisite the guidance, how extensive the spiritual utility of our national established church. Does the Pharos, by its resplendent effulgence, warn the benighted mariner against striking on a rocky and perilous shore? Is the polar star, through its unvarying position, a signal object to which, if he steadfastly looks, the pilot can, in the trackless deep, pursue the course that will lead to the haven whither he would go? Aptly corresponding with these similitudes, is our national church, by the sound instruction, by the saving help, which it proffers to those of our people, who are seriously disposed. They wish to know the truth; they have not leisure for investigating the discrepancies, and pronouncing judgment on the greater correctness of different religious opinions. Aiding and salutary must be to them our liturgy, which clearly sets before them all the essential doctrines, all the characteristic principles, of Christianity. And whoever in his heart believes what is there taught, and in his life practises what is there inculcated, does not only as an individual think in accordance with the rule of Christian faith, and act consistently with his Christian vocation; but he does also, as a member of society, contribute his share towards encouraging those pious and moral qualities, which, because they tend to conserve and benefit a kingdom, our church frequently prays, “ may be established among us for all generations.”

As a second measure for retarding the decay of pure and vital religion in this country, should be strongly recommended, or more properly speaking, should be forcibly urged by us, observance of the Sabbath. It is



quite impossible for us not to lament, that from the right manner of sanctifying the Lord's day, great and demoralising has been the deviation, within the compass of less than a century. The period is in distance not so remote, but that recollection can call to mind the years, when the following commendable and salutary usages obtained. The public vehicle deferred travelling, till the greater part of the Sabbath had passed away. Journeys to be taken by private persons, were postponed to some future, perhaps the next subsequent day. The commercial and trading heads of families considered themselves bound to see that those, who had in their youth been placed under their care, that all dependent on them, frequented some place of religious worship. To the menial servant was given much cessation from ordinary work, and from all but evidently requisite, and therefore indispensable employment: to the domestic animal was allowed, what doubtless was in mercy ordained for it by the Divine will, a day of rest. In what is the present unlike to former ages, with regard to consideration of the Sabbath, of its design, of its duties? Whoever would ascertain the dissimilitude, let him notice what is much too visible on the highways. Let him enquire who those are, that, retiring from populous cities on the sixth day, leave young persons, the conduct of whom they should in duty superintend, to pass the seventh day suitably or unsuitably, as their youthful imaginations may suggest and choice approve. Let him read of the places to which with splendid retinue the votaries of indifference to sacred concerns resort for show and pleasure on the Sabbath day, thus acting as if they were persuaded that the lower orders of men needed not religious improvement, nor the brute creation seasonable repose.

The reprehensible circumstances, implied in the allu-

sions which have just been made, comparatively speaking, were of rare occurrence in the greater part of the last century. Unhappily they are now so common and familiar, as to weaken in the public mind due regard for the regularly and wisely appointed solemnities of religion.

What was written to the church in Sardis? The address was this: — “Be watchful, and strengthen the things which remain, that are ready to die. Remember how thou hast received and heard; hold fast and repent.” If we recollect how great, how inestimable was the blessing, which, under Divine Providence, we received in our ecclesiastical reformation; and then if we consider how much more the Sabbath is now desecrated than it was in the time of our forefathers, we may by obvious adaptation well imagine the reminding language, the solemn warning, the serious command intended for the Sardians, to have been directed to the professed members of our own church. May the application of that salutary counsel not be in vain! Whatever regard for pure Christianity still remains among us, may it be holden fast. Whatever sense of piety still lives, may it be “strengthened.” Perfectly within our own remembrance, the state of depravity into which a people may fall, under the baneful influence of utter disregard for the Lord’s day, was lamentably and horribly attested in a nation, foreign indeed, but European. A change, which if contrasted with the preceding deeds of blasphemous impiety, may be called blessed, has for some few past years been there enjoyed. But even yet, the Lord’s day is far from being universally hallowed; and if hallowed, it is by no means so to a degree and in a manner adequately reverential. Consideration of that circumstance alone must to a reflecting mind occasion regret, that so many young

persons, going from our own country, should be pursuing the course of their education, where though not through the whole, yet through the latter part of the Sabbath, unthinking levity predominates. For, what will be the result? Thousands, when they return to their native land, will be prejudiced against that decent composure, that serene quietude, that sobriety of behaviour, which best accord with the sanctity of the Sabbath. Impressions made on them by objects seen, by opinions heard, by practices observed at an early age, and for some continued length of juvenile time, will not soon be effaced. From their rank and fortune they will have influence on society, the operation of which will be a change in the British character; a change to be deprecated, because foresight of its consequences cannot be unattended with apprehensions painful to every one, who would avert debasement of mind and of conduct from the next generation. Those of you, my brethren, who may live to witness attempts at innovation injurious either to our Christian faith, or to our holy ordinances, or to our virtuous principles; as you know and appreciate the nature of your sacerdotal ministry; as you earnestly wish for the real good of your country; as you honour and adore the blessed Saviour of mankind, and love his holy Gospel; as you are zealous for the glory of Almighty God; firmly resist both the covert and open endeavours of irreligion, that source of corruption in the heart, and of libertinism in the manners and actions of all whom it taints.

The third measure for retarding the decay of pure and vital religion in this country, will be circumspection in appointment to the sacred ministry.

How far a candidate for admission into holy orders may be qualified by his learning, is a subject of enquiry, on which the examiner must decide.



That the candidate should not come on pretensions unwarrantable, but should offer himself on grounds unquestionably just, security is afforded by the solemn declaration of an incumbent, that he does not give a title merely for the purpose of enabling the candidate to obtain holy orders.

For grave consideration in the case before us, there is a third, and that a weighty particular, viz. the clerical testimonial of character.

There can be no doubt but that as men, as Christians, as teachers, as patterns, the ministers of religion should be irreproachable. In abstract theory, it is indeed true, that the people should act as they are taught; but we know by experience the real fact is, the generality are more influenced by example than by precept. Thence it happens, that if any one of the clerical order should for his language, habits, and manners be reprehensible, he does more injury by his conduct to morals and to religion, than he can promote and enforce right attention to them by his discourses. For guarding against the admission of improper persons into the sacerdotal office, most effectual will be caution about the signature of testimonials; those documents, from which alone a bishop can learn the real character of strangers; those documents, in the correctness of which he confides, because they come from Ecclesiastics, whom he would insult, if he thought them capable of misrepresentation.

It was not in this, but in a diocese remote from our own, that a parochial clergyman saw too much occasion for directing the minds of his brethren to the consideration of this subject. In a tract, the contents of which are brief but energetic, he forcibly discouraged bearing testimony to the requisite qualifications of any candidate, unless personal knowledge long subsisting, and



observation extended through many years, should really warrant a belief and assurance that such candidate was worthy of ordination.

To those clergymen whom he had more immediately in his thoughts, the author might have proposed a question somewhat after this manner. In cases of common life, will facility of inconsiderate compliance with a request; will false delicacy; will fear of giving offence; will unconcerned disregard of consequences; will either of such pleas be admitted as an excuse for misrepresentation? The answer must be, assuredly not. Made, perhaps, the misrepresentation might have been, without the least degree of sinister intention; still, however, it is culpable, because approaching near to a species of deception. The inference to be drawn from such a question and such a reply, must be this: if, then, we should be careful previously to ascertain what are the sentiments, what the habits, and what the manners of that person whom we would introduce to another, asserting him to be proper for the situation which he is to fill, and for the employment in which he is to be engaged; surely we ought to be much more earnest in our endeavours to learn, beyond possibility of doubt, how far the candidate whom we recommend is really "apt and meet" for a work, the great objects of which are the glorifying of God, the edifying of His people, the reclaiming of sinners, the saving of souls!

A fourth measure for retarding the decay of pure and vital religion in this country, will be the exercise of vigilance in observing publications.

This topic may be illustrated by reference to productions, which, if not ephemeral, are yet seldom reserved for attentive notice at some distant time; by allusion to books which, in too many instances, have been favoured with a high degree of approbation, instead of

being detested ; by a prospective view of what, it is to be feared, will most suit the taste of future readers, although not universally, yet more generally than not to be deprecated.

Equally evident and lamentable is the truth, that the same intellectual powers which, if properly used, conduce to improvement in what is good ; by perverse application not only may, but fatally for this kingdom do, encourage and propagate what is evil in opinions, in principles, and in conduct. Mark the criminal, but unhappily for us too common direction of talent, towards the worst of purposes in our popular writings. The press teems with daily and periodical productions ; of which some misrepresent facts, vilify reputation, and depreciate worth. Some animate sedition, and would, if possible, subvert legal government. Others endeavour to unsettle the foundations of correct and practical morality, to heighten disregard for sacred ordinances, and to make religion itself no longer an object of serious, reverential, and primary consideration.

To what a degree may not only the young, but also persons in the middle age of life, who are indeed eager for new books, but who, hating reflection, will take up none which in subject do not interest their passions, but which do require application of thought ; to what a degree may such be vitiated by those productions of genius, in which the plan is conceived by creative fancy, but thoughts are suggested and language dictated by moral corruption ! In this species of composition, the author forms an ideal person ; throughout the book distinguishes him as the principal character ; gives him qualities in themselves amiable ; ascribes to him actions confessedly laudable. This artful contrivance beguiles the reader ; excites in him attention and interest ; and draws him on to the main part of the story. In

the course, however, of this fictitious tale, what does the ideal person prove to be? A profligate libertine, second to none of that infamous description. And what are the effects intended to be produced by those who write such fascinating but demoralising books? The basest of ends. They would make vice fashionable; irregular gratification trivial; illicit connection venial; self-destruction optional. In few and plain words, they are the advocates of concupiscence, adultery, and suicide.

When a compiler of history prosecutes his work through many volumes, really purposing to be faithful in what he records, and useful, when with his narrative he intermixes reflections, he is entitled to our thanks. But in what terms sufficiently strong can we reproach a man, who professing to give an authentic account of past transactions, is wilfully untrue in relating occurrences, studiously deceitful in forging passages, false in colouring, malevolent in remarking, and all this in the sinful hope and wicked design of bringing contempt on Christianity? The work of such an author must occasion disgust, provoke resentment, and excite abhorrence in every reader whose mind is ingenuous, properly instructed, and duly impressed with a sense and love of Gospel truth; and the author himself, for what is thus culpable, can deserve nothing but the most unqualified condemnation. That sentence will be justly pronounced against the writer who, labouring to support the cause of infidelity, sent into the world successive volumes on the "Decline and Fall of the Roman Empire." His history, even in its abbreviated form, on account of its mendacity, uncandid statement, and malignant intention against revealed religion, should be consigned to destruction, as were the magical books of the Ephesian converts.



Metaphysical paradoxes, hesitating doubts, and suspensive opinion, even on the most interesting and grave subjects, will have the highest approbation of the sciolist and of the sceptic. Writings, detestable for their studied purpose of covertly propagating deceit and error, will be recommended by them for extensive notice. But let it be hoped their attempts will be frustrated. For, if books of that description are widely disseminated, and should thence come to readers who, though not uneducated, are yet from want of habit and leisure incompetent to discover what is hidden under artful language, and to detect the falsehood of subtle argument, of specious and misleading sophistry; if the generality of readers, in the middle and superior ranks of society, are ensnared by such books, you will soon have reason to lament the increase of nominal Christians.

Disinclination to the acknowledgment of truth, is indeed, created by all mental vices; but by none more than by pride of intellect. They, who are inflated by the vain imagination of self-conceit, choose, as they term it, to think for themselves; that is, in other words, to consider a subject not according to the usual forms of making enquiry and drawing inferences; but in a way and after a manner originating in their own fancy, the consequence of which, as might be expected, is a false deduction. They reject principles which, because founded in the constitution of human nature, and in the essential qualities of things, the wisest men in all civilised nations have adopted as rules for direction of thought, discourse, and conduct. Philosophists deem it an indignity offered to their superior understanding, if an attempt is made to give them instruction. They question or deny the correctness of opinions which have resulted from the wide experience, observ-



ation, and right judgment of others. They resist the force of testimony which, through many successive ages, carried the fullest conviction to millions of penetrating minds, and in those minds wrought the firmest belief. As if it were exemption from vulgar prejudice, sagacious beyond others, they adhere to free-thinking infidelity with no small degree of self-applause. But, surely, to demand stronger evidence than what completely satisfied Sir Matthew Hales, Lord Bacon, Sir Isaac Newton, and Mr. Locke, that our holy religion is founded on the certainty of fact, betrays intellectual arrogance most illaudable, because inconsistent with sound reason and ingenuous candour.

On no subjects whatever ought conceptions theoretical to be admitted as grounds for conclusive reasoning; because, as the premises are not founded in certainty, so neither can be the consequences which follow. In objects of which our senses can judge, experiment alone can give that proof which will command assent. On that principle let us proceed to enquire about "matter."

"Matter" has been moulded into shapes innumerable, and by human art has been made instrumental to the effecting of purposes alike many and various. But was it ever known to have perception, or understanding, or thought, or invention? Did it ever reflect on what was past; or was it ever conscious of what was present? Did it ever discriminate good from bad actions? Did it ever exert free-will? Did it ever appear to be affected with passionate emotion? Did it ever indicate a moral sense; or show a disposition for exercising the holy offices of religion? To each of these questions the answer must be in the negative; because the faculties and qualities implied in them belong essentially and exclusively to mind, that pre-

cious gift of God, by the degrees and capacities of which the human race is made pre-eminent above the brute creation. To maintain, therefore, that "matter" forms the WHOLE constitution of man, is to introduce confusion of ideas and impropriety of terms ; which, if not designedly, yet at least erroneously, attribute operations, where only properties can justly be ascribed ; giving, as it does, to that which is insensible and inert, powers inherent in that alone which is originally and naturally active. Such a position, then, must be rejected, because utterly repugnant to the well-known and generally admitted distinction between matter inanimate and mind animate. Nor is rejection sufficient. Such a position must be severely reprobated, must be unsparingly condemned, from a more serious and weighty consideration. For if, as the materialist conceives and affirms, our minds and their energies are all derived from some peculiar organisation of our bodies, his theory will lead to a conclusion appalling and pernicious. Appalling, because it involves and implies the total extinction of our entire and actual being, when our bodies perish : it is pernicious, because, as it tends to diminish apprehensions of punishment beyond the grave, it emboldens the wicked to perpetrate crimes of any and every description, however unjust, however fraudulent, however enormous, however cruel they may be. The dire consequences which human society might thence dread, are more obvious than not to be discerned by the slightest degree of foresight !

In his treatise, entitled "*De Augmentis Scientiarum*," a work written with much knowledge of learning in all its kinds and parts, and with penetrating discernment of the effects resulting from it under different conditions and circumstances of men, Lord Bacon has this weighty sentence : — "*Certissimum est, atque experientiâ com-*

“probatum, leves gustus in philosophiâ movere fortasse  
“ad atheismum; sed pleniores haustus ad religionem  
“adducere.” Among those only who have imbibed  
the “pleniores haustus,” should have a place any  
species of encyclopædia, through the body of which  
are interspersed, on articles political and religious,  
elucidations, opinions, maxims, doctrines, highly ob-  
jectionable, because in their principles unsound, in their  
tendency detrimental, in their operation pestiferous to  
public welfare. Much too correctly, much too precisely  
did Rousseau, Diderot, Buffon, and D’Alembert, those  
underminers of the throne and of the altar, calculate on  
what must be the end of their execrable machinations,  
when, with a spirit of misrule, and for purposes anti-  
christian, they combined in perverting their talents, and  
misemploying their intellectual powers, for the encour-  
agement of rebellion, and for the propagation of infide-  
lity. Wild was the anarchy, brutal the inhumanity,  
horrible the massacres; shocking was the impiety,  
blasphemous the language, abominable the licentious-  
ness; of such character were the nefarious deeds which  
soon emanated from their glozing productions. With  
disgust and detestation let us turn away from acts thus  
atrocious, and rather pass on to earnest expression of  
hope most anxious, of prayer most devout, that “the  
“example of France may be a warning to Great Britain!”

Solemn was the season when we appeared at the  
altar expecting admission into the holy priesthood.  
The serious exhortation which we then heard, addressed  
us as persons, who in a spiritual sense were to be  
“watchmen;” watchmen bound to check, as far as pos-  
sible, the baneful influence of error in religion, and of  
principles leading to viciousness in life. It will be  
discharging one, and that indeed a material part of the  
vigilance incumbent on us, if from those who have not



the *αισθητηρια γεγυμνασμενα* required by St. Paul, we studiously endeavour to keep at a distance whatever writings may be intended to weaken the force of Gospel truth, and of Christian piety; for, if such an effect were produced by writings of that description, the result would be indifference to propriety of thought, and to rectitude of conduct.

Under the general head of the “fourth measure for “retarding the decay of pure and vital religion in this “country,” allusion has been made to works, of which all are exceptionable, and some execrable, designed as they were to be of pernicious tendency. The idea of noticing them originated in the hope, that through means, which you will opportunely and discreetly employ, those poisonous corrupters of the mind, those vitiating seducers from all goodness, may be obstructed in their way to places, where even reception would be thought creditable, and be considered as a mark of approval.

Characteristic of the present age is avidity for books. Whether innocent relief from severe studies, or increase of knowledge in useful arts; whether improvement with regard to moral and religious concerns, will follow from gratification of this avidity, must depend on the nature and quality of what is contained in those books. If the fountain be impure, impure also will be the streams which flow from it. Wrap it in gold as much as you please, still poison will be deleterious. Corresponding with these illustrations, and applicable to the subject immediately before us, is a passage in Mr. Locke’s thoughts “On Study.” It is this:—“The “reading of bad books is not only the loss of time—but “going backwards, and quite out of the way; and he “that has his head filled with wrong notions, is much



“ more at a distance from truth, than he that is perfectly ignorant.”

And now, my Brethren, “ *Illuc unde abii, redeo,*” to the state of the seven Asiatic churches. Contemplation of their decadence, and recollection of the lamentable change, which many once-famed cities have experienced, create anxiety for this our own country. Britain may long retain her celebrity for commerce, wealth, and arms, for arts, science, and learning. Yet, if the time should ever come, when an observer of national character shall see it to be extensively notorious, that a deep sense of God’s existence, of his over-ruling Providence, of his most adorable attributes, is wearing off from the public mind ; that for the great leading truths of the Gospel are substituted the false, vain, and soul-corrupting doctrines, which have no other foundation than the conceit of merely human imagination ; that according to the prejudice of theological innovators, perverting translators, and misleading commentators, the texts in Holy Scripture are altered and explained in a manner equally presumptuous as would be the readings in works unscriptural ; that in neglect of divine service too many think there is nothing culpable ; if the time should ever come when an observer of national character should see it to be extensively notorious, that opportune expediency supersedes immutable rectitude ; that artful deception shall gain its object, when open truth cannot succeed ; that the study of lucre prevails much more than the cultivation of true wisdom ; that in dealings of traffic, and in the business of life, undue advantage is taken without scruple ; that idleness and pleasure have more votaries than industry and useful employment ; that to the violation of modest innocence and of conjugal fidelity passions are indulged without incurring universal con-

demnation ; that much too general is a spirit of uncontrolled self-will and of turbulent disobedience, which defies order and resists legal authority ; that the violation of law and licentious outrage of popular frenzy are deemed to be the privileged exercise of freedom and liberty ; whenever the time shall come that an observer of national character shall see these evils extensively notorious ; he must with grief confess, that, in a moral point of view, his country has fallen ; devoid as it would then be of that intrinsic goodness, that religious and practical excellence, which are the solid foundation of true glory, which conserve, adorn, and dignify a nation. Memorable and true is the proverb which saith, “ Righteousness exalteth a nation : but sin is a reproach to any people.”

Whose peculiar province it is to be earnestly intent on promoting the one and averting the other, you need not be told ; for, without mention, it will at once be perceived and felt by your enlightened and pious minds. As we know our duty, happy shall we be if we conscientiously endeavour to discharge it. And may God grant, that by the help of his Holy Spirit, we, as Christian men, may “ walk circumspectly and wisely ; ” as Christian ministers may be “ steadfast, immovable, “ always abounding in the work of the Lord, foras-  
“ much as we know,” that however inefficacious our labour may be through the lets and hinderances of the world, yet it will be viewed with the approbation, and rewarded by the goodness, of Almighty God !

## NOTES.

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P. 363. *If there were wanting other evidence.*] The learned reader should turn to Strabo's Geography, and Pliny's Natural History.

P. 364. *Laodicea.*] See p. 228. of Dr. Chandler's "Travels in Asia Minor." Edit. 2. in 1776.

*Ibid. besom.*] Isaiah, xiv. 23.

*Ibid. A serious traveller.*] See a work entitled, "Thomæ Smith, Septem Asiæ Ecclesiarum Notitia." p. 27.

"Hic primo intuitu subibat animum, quantum vetustas valuisset, quantum terræ motus, quantum belli furor, sed præcipuè quantum NUMINIS IRA, quæ hasce intulit cladem. Triste erat spectaculum, nec tantæ urbis ruinis illachrymari pudit." This Notitia, written in 1672, was republished at Rotterdam in 1716.

P. 365. *laden.*] Isaiah, i. 4.

*Ibid. vessels.*] Rom. ix. 22.

*Ibid. Newton.*] See Bishop Newton's "Dissertations on the Prophecies." Ed. 4. vol. iii. p. 41.

P. 367. *Speculative Delineators.*] See "Hobbes's Leviathan," Latin Edition, p. 171., and "Harrington's Oceana," Ed. 1771. p. 420.

P. 368. *Leading religion.*] The expression "Leading Religion" occurs in the "Characteristics" of Lord Shaftesbury, who lived in the seventeenth century. He saw the utility of a "Leading Religion."

*Ibid. Religion of nature.*] Wollaston's "Religion of Nature Delineated." Ed. 7th, in 1750. p. 230.

*Ibid. contrary to Gospel truths.*] In the second volume of

his "Travels in North America," Captain Hall notices the prevalence of Unitarianism in that country. In the edition of 1829, p. 119., the author speaks thus of that doctrine : —

"Unitarianism, as I heard it laid down at Boston, and I am acquainted with it in no other shape, may, I conceive, be fairly called, without any thing disrespectful, the democracy of religion ; for while it affects to teach men to cherish entire mental independence, it disentangles them totally from that allegiance and reliance on the merits of their Saviour, which revelation inculcates on the minds of all those who believe in His Divinity, as the surest, indeed the only solid ground-work of their hope ; whereas the doctrines referred to above, send us back to a vicious circle of unsubstantial reasonings, to the shallow fountains of our own unassisted thoughts for what certainly cannot be found there."

P. 372. *Church of Sardis.*] Rev. iii. 2.

P. 373. *Impressions made.*] A very ingenious and entertaining dialogue, written after the manner of those, which we find in the works of Plato and Cicero, introduces Mr. Locke as urging cogent reasons against sending our young Englishmen into foreign countries, with the mistaken view of completing their education. Under the character and in the objections of that philosopher, the author of the dialogue delivers his own rightly conceived opinions.

See "Moral and Political Dialogues," by the Rev. Dr. (afterwards Bishop) Hurd. Ed. 1771. vol. iii.

In p. 76. is this remark : — "In general the *man* depends entirely on the *boy* ; and he is, all his life long, what the impressions he received in his early years have made him."

Subjoined is this passage from the *Ικετιδες* of Euripides ; 'Α δ' αν μαθοι τις, ταυτα σωζεσθαι φιλει προς γηρας.

"Quæ verò didicit aliquis in *pueritiâ*, ea servare solet ad senectam." Markland, Ed. 1775. Vers. 916.

In p. 170. of the Dialogue is proposed this question : — "Would you train up your son in a way that is likely to indispose him, right or wrong, to the institutions of his own country ?"



P. 374. *Tract.*] It was anonymous; but known to have been written by the Rev. Mr. Charles Blackstone, rector of Widley, Hants. The title was, “Serious Considerations on “the Signature of Testimonials for Holy Orders.”

On the occasion to which this work refers, particularly deserving of attention is this advice, “Qualem commendes, “etiam atque etiam aspice.” Hor. 1. L. Ep. 18. 76.

P. 377. *Writer.*] Gibbon.

*Ibid. Ephesian converts.*] Acts of the holy Apostles, ix. 19.

P. 379. *Sir Isaac Newton and Mr. Locke.*] Boyle, Addison, Johnson, Beattie, Lord Littleton, West, Reid, Sir William Jones, all laymen, were firm believers in the truth of Christianity.

*Ibid. belong essentially and exclusively to mind.*] In his *Παρασκευη Ευαγγελικη*, Eusebius introduces a considerable portion of what Plotinus urged against the stoical doctrine, which ascribed to the body faculties of the mind.

Plotinus says thus:—

Αγνοουσι (*i. e.* the Stoics) ὅτι το Νοεῖν, Αἰσθανεσθαι, Λογισεσθαι, Επιθυμεῖν, Επιμελεῖσθαι ἐμφορωνως και καλως ἅπαντα, Ἀλλήν Ουσιαν Ζητεῖς, of which three last words VIGERUS gives this interpretation: “Aliam omnino quàm corporis essentiam “requirunt.” Editio Nova, 1688, p. 832. C.

P. 380. *justly be ascribed.*] See Reid on the “Intellectual “Powers of Man.” p. 13. Ed. 1785.

*Ibid. De Augmentis.*] See Lord Bacon’s Works, Fol. Ed. 1730. “De Augmentis Scientiarum,” vol. i. p. 30.

P. 381. *propagation of Infidelity.*] “Wonderful was the “assiduity with which the philosophers of *France* laboured, in “their grand performance, ‘the *Encyclopédie*,’ for the “subversion of revealed religion; mathematics, astronomy, “natural history, all were brought forward with a view to “efface the proofs of revelation, or to discredit its doctrines. “The researches into these departments of science, being made “under the bias of scepticism, or absolute unbelief as to all “religious subjects, and with a view to undermine the found- “ations of Christianity, produced deplorable effects, even

“ upon well-intentioned readers, as well as upon those whose minds were already tainted by false philosophy.”—“ Van Mildert’s” Sermons, preached for “ Boyle’s” Lectures. Ed. 1806. p. 377. vol. i., in which, with much historical knowledge and judicious arrangement in bringing it forward; with much pertinent observation and sensible reflection, the very excellent author (now Bishop of Durham) has traced and set forth the progress of infidelity, and the efforts of opposition to the Gospel, exerted in successive periods.

P. 381. *Example of France.*] During the French revolution, between 1793 and 1800, a very seasonable and instructive work, having this title, was published by Arthur Young, Esq.

P. 382. *to places.*] At Thebais in Egypt was a library, which had on it a remarkable inscription. “ Diodorus Siculus,” speaks of it thus; Εξης δ’ ὑπαρχεῖν τὴν ἱεράν Βιβλιοθήκην, ἐφ’ ἣς ἐπιγεγραφθαι ψυχῆς ἰατρειόν. Diod. Siculus. Ed. Fol. Wesseling, vol. i. p. 58. Earnestly were it to be wished, that on every place, in which there is a collection of books, could with truth be affixed, as taken in a moral sense, the same motto!

Ibid. *Bad books.*] See Lord King’s “ Life of Locke,” published in 1829. The whole sentence is in p. 107.

P. 383. “ *Illuc.*”] Hor. 1 B. Sat. 1. 108.

P. 384. *Righteousness.*] Prov. xiv. 34.

Ibid. *Walk circumspectly.*] Eph. v. 15. Col. iv. 5.

Ibid. *Steadfast.*] 1 Cor. xv. 58.

THE

**PROFESSION OF CHRISTIANITY**

PERFECTLY CONSISTENT WITH

THE MOST CONSUMMATE HUMAN WISDOM.





## PROFESSION OF CHRISTIANITY.

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ROM. i. 16.

*I am not ashamed of the Gospel of Christ! for it is the power of God unto salvation.*

SUCH was the sentiment and such the avowal of one who was neither a common nor ordinary person. For, if to be well connected by birth and family, is a circumstance which carries with it any recommendation, in that he was respectable. If to have been thoroughly educated in sacred and profane learning; if to have been deeply versed in Hebrew and Greek writings, could bespeak mental attainment, on that account he was eminent. If to have possessed an understanding vigorous, and a discernment penetrating; if to have been endowed with powers, for close reasoning, energetic expression, and forcible eloquence; if talents of this kind are justly holden in high estimation, with these intellectual and admirable faculties he was particularly gifted, and for them must be placed in a distinguished rank. To every one, therefore, who is blessed with superior advantages, either of external condition or internal abilities, St. Paul is a striking precedent, after whose illustrious and noble example he need not fear to proclaim in the face of the world, "I am

“not ashamed of the Gospel of Christ; for it is the power of God unto salvation.”

The first general doctrine intended to be drawn from this manly declaration, is in few words this: — “The profession of Christianity is perfectly consistent with the most consummate human wisdom: he therefore acts as becomes a being of rational understanding, who sincerely believes, and openly acknowledges his faith, in the Gospel.”

For the purpose of illustrating the point in question, it will be expedient to lay down some few propositions, the validity of which will scarcely be controverted. They are these: —

I. As in forming our judgments respecting Christianity, right reason is to be our guide, we are fully justified in abiding by those deductions, to which the laws of sound argument will lead.

II. The mind of man, which exercises reason, is evidently furnished with capacity of wide comprehension; it is not, however, so unbounded in that capacity, as to understand the interior and primary causes of *all* things existing.

III. There are, then, some things, which exceed the limits of man's finite understanding; consequently, there may be subjects and circumstances of which he will be enabled to give no account. He may form some idea, and may speak with accuracy concerning their effects; and concerning the subjects themselves, as matters of fact. But he will not be enabled to develope the occult nature of the causes from whence those effects proceed; nor to explain the recondite properties of the subjects, which are proposed to him as truths of undoubted veracity.

IV. It will not follow from the limited nature of man's understanding, that because he cannot compre-

hend *how* a case may be, therefore that case can have no existence.

V. In judging of any case, we must look for that evidence which alone is suitable and applicable to it. When such evidence we have collected, we must duly consider it; and after examination, impartially determine on that side, on which the weight of the best evidence the case will admit, according to our apprehension most clearly preponderates.

If we bear in mind these several premises, we shall find them tending to facilitate our way, whilst we examine some principal articles of the Christian religion, considered as a system calculated for man's redemption; and for the instruction of mankind in the knowledge of divine and important truths;—instruction delivered with authority and cleared of all doubt; knowledge resting on certainty, and received with confident assurance.

The primary article in the system of redemption appears to be this:—“Man is a sinful being.” Let us enquire if there be any thing in this position, which our reason should reject as contrary to fact. To enumerate the vices of the generation now existing, would be a mode of proof convincing, indeed, but it would be painful and invidious. We may arrive at demonstration equally certain, by referring to ages past and gone. Let us ask, then, Whence the restraints and whence the discipline in the several ancient institutes of education? Whence the necessity, or what the utility of moral instruction delivered in the precepts of successive philosophers? What are the subjects professedly selected for unsparing censure by severe satirists? What are the scenes which raise our horror and detestation in dramatic writings? How comes it that the page of history is so often marked with crime? so deeply stained

with atrocity? What is the occasion which has required there should be enacted so many laws, denouncing punishment on enormous offenders? And how has it happened, that in open defiance of all prohibition, there have yet been transgressors whom nothing could check, but the final execution of vindictive justice? All these circumstances, it must be confessed, bear unequivocal testimony to the very humiliating, but yet indisputable truth, “that the nature of man is morally corrupt, and “thence against that law of perfect rectitude, commits “those offences which constitute sin.”

If it were asked, what is meant by the law of perfect rectitude, the transgression of which we denominate sin? the answer would vary according to the different condition of the party respecting which the enquiry is made. To a heathen, the law of perfect rectitude would be the most correct idea of what is strictly right and proper, which the human mind by cultivation and improvement is in itself capable of forming. But to one born in a Christian country, and enabled to imbibe pure Christian principles, the law of perfect rectitude is that law of religious and moral duties prescribed in the Gospel. From what we can discover of human nature, either by investigating man’s history in a state of heathenism, or by observing his actions under the better light of Christianity, the result will be the same. Bring him to the test, either of what is called his natural law, or what we term revealed law of perfect rectitude, and in either case, without violation of truth or deviation from candour, we may venture to affirm of every human being existing, that he is more or less a transgressor of that law; or, in other words, he is more or less guilty of sin. It is accordingly acknowledged by the best masters in moral science, that as there never was a human work, so there never was a human being entirely



free from faults. And thus we conclude all men to be under sin.

2. The second article in the system of redemption, is the common maxim of retributive justice, viz. that crime deserves chastisement. Hence it is inferred, that man being sinful is liable to punishment. And that in this inference there is nothing repugnant to human reason, we may learn by making an appeal to human apprehensions, or to human practice.

That human apprehensions are in proof of this persuasion concerning man's being liable to condign punishment on account of sin, we may learn from observing those stings of conscience and compunctions of remorse which follow the commission of a criminal deed. The man may elude the eye of notice, and thence go "unwhipped of public justice:" but he cannot evade his own reflections, and in them he suffers immediate torment. Thus every moral transgressor, whom habitual sin hath not made callous to the impressions of conscience, bears witness in his heart to the truth of the assertion, that punishment is a consequence inseparable from guilt. Then, again, in man not absolutely savage, there has commonly prevailed a strong foreboding of a recompence to be assigned him in a future state, according to his good or evil deeds in the period of his present existence. In such presentiment is an implied testimony to the truth of the general persuasion, that sooner or later demerit should experience its proper retribution.

There never was an instance of civil polity, in which it was not an essential principle, and the very foundation on which the existence of the community depended, that transgressors of law should be amenable to justice. The rigour of that justice might, indeed, be softened by the consideration of extenuating circumstances; but

still, as transgression was a violation of innocence, and the offender could never be deemed as though he were altogether without guilt, justice by some or other means was to be satisfied for the sake of example, or the conservation of the community would be endangered. Thus did all the legislators of antiquity argue ; and on this persuasion do enlightened magistrates continue to act.

Recollect, then, what man is accustomed to experience in his own bosom, on the perpetration of any forbidden act ; and the forecast which he has of a higher tribunal than any now existing, a more awful responsibility than is made before human judgment ; recollect also the principle on which states and communities have through all ages enacted penal laws, and you will find nothing contradictory either to our sensations or to our usages, in these two assertions, viz. That crime deserves chastisement, and, That man being sinful is liable to punishment.

3. The third article in the system of redemption is, that a Divine Person, styled the Son of God, in the highest acceptation of that exalted title, having assumed in this world a human form, did himself, as the federal representative of mankind, make an expiatory atonement for the race of man.

It is to be observed, that when we speak of Godhead, we mean divine nature and divine power.

That such nature and such power, originating with Him who is the author of all existence, should be communicated to other spiritual intelligences, is consonant both with reason and analogy. The spiritual intelligences, united by participation of the same nature and power with the Author of all existence, must be transcendently supreme above men and angels : for, as that

which is born of man is human, so that which proceeds from God is divine.

The term "Godhead," in itself, implies the power of doing every thing which involves not contradiction. This only excepted, all things are possible with God. It is not for man, whose understanding is finite, to form theories circumscribing the agency of power infinite. It is not for him whose view is limited, to pronounce what can or cannot be done by power unlimited. The extent of divine omnipotence exceeds human comprehension: it is, therefore, one of the many subjects which man is not adequate to understand, nor consequently to explain. When, however, it is affirmed, that divine power has exerted itself in any particular and given instance, that instance becomes a matter of fact, the reality of which, as a matter of fact, human reason *can* judge; and concerning which it *may*, and *ought* to enquire, on what grounds such an interesting assertion is made.

Let us apply these observations to the third article in the system of redemption.

If it hath been the will of God that a Divine Person should assume the form of man, there was power with God sufficient to cause the accomplishment of this purpose. In admitting the existence of Godhead, reason admits there was such competency: for Godhead, as we before observed, implies ability to do every thing which involves not in it direct contradiction. Now, Christianity affirms that such a manifestation of the divine will and such exertion of divine power have actually happened; and it maintains that a divine person hath really been born into this world. It is impossible that a thinking mind should not be struck with this assertion; but then it steadily and constantly keeps in view these explanatory maxims; "It was

“ God who willed ;”—“ It was God who ordained this “ mighty work should be wrought.” Beginning with this, as the just and proper ground on which to raise its subsequent conclusions, according to all the principles of legitimate and consistent argument, it must allow that such an event *could* have been effected by that Omnipotence which is the attribute of Almighty God. From the *possibility* of the case, our minds proceed in examining the proofs which go to substantiate the fact asserted. We find these proofs contained in a combination of manifold and concurrent evidences. Such are, the existence of Christianity in various parts of the globe ; the change which it has produced on the minds and manners of every people that has embraced it ; the means by which it was propagated ; the prevalence with which it has superseded and excluded idolatrous worship ; the intrinsic excellence and purity of its morals ; the universality of application and practice which its precepts carry with them ; its congeniality with the simplest and with the finest feelings of humanity ; the peculiar and precise adaptation of its comforts, its helps, its promises, to a sinful race of beings moral and accountable ; the millions of men who have professed it ; and the thousands of volumes which have defended it, from the present moment, in a line ascending through eighteen hundred years ; the lives, actions, and writings of its immediate preachers ; and, above all, the sublime wisdom, the exalted sanctity, the prophetic predictions, the supernatural miracles, the resurrection, and the re-ascension of Jesus Christ, who, in words declared, and in works testified, “ that he came from God, (St. John, viii. 42.), and that he participated in divine glory, before the world began to have existence. (Ibid. xvii. 5.)

On these circumstances it is important to observe,



that they are not the mere surmises of opinion, which may be right or may be wrong : but they are direct and positive matters of fact, authenticated by the verification of resulting consequences and unequivocal records ; so that the personal appearance and divine nature of Jesus Christ are demonstrated with the fullest force of moral certainty, arising from visible effects and historical testimony. Open the New Testament. The books contained in it were written by eight persons, five of whom, St. Matthew, St. John, St. Peter, St. James, St. Jude, with their own eyes saw the works, and with their own ears heard the words of our Lord. A sixth, St. Mark, was most probably a spectator and hearer of our Lord ; undoubtedly he associated much with St. Peter, an eminent and actual witness. A seventh, St. Paul, was so forcibly and irresistibly convinced of Gospel truths, that from having been a most violent persecutor he became a most zealous defender of Christianity. The eighth, St. Luke, was most probably one of the two disciples to whom, after his resurrection, our Lord appeared in the way to Emmaus.\* But however that might be properly or improperly conjectured, certain it is St. Luke was the companion of St. Paul in his travels, and the narrator of his unwearied labours in propagating Christianity and converting Heathens. All these writers were contemporaries with Christ, and all dwelt in the very country which was the scene of his transactions. Living, then, as they did, at such a time, and situated, as they were, in such a place, they had means of acquiring that information, the possession of which gives credibility to historical relation, when there is no ground for suspecting any sinister view in the writer himself. That in

\* St. Luke, xxiv. 13.

the several authors of the books in the New Testament there could not be any, even the smallest degree of sinister view, is hence apparent. They had no prospect of gaining any worldly advantage ; but on the contrary were exposed to inflictions of the most severe punishment, by public avowal of Christian doctrines. Avow them, teach them, enforce them, however, they did, at the risk of every thing valuable in life, and even at the peril of life itself. Nor is this all. The character of that probity was so unimpeached, and the demonstrations of their veracity so palpable and notorious to men of their own country with whom they conversed, and to whom they were known, that thousands attested the truth of their relation by themselves embracing Christianity. When we consider the circumstances and condition of the Apostles ; that, nevertheless, in a concern of the utmost moment such multitudes should have been converted to their new religion, can be resolved only into the proofs exhibited and persuasion entertained of their indisputable credibility. And that the Apostles should persist in asserting facts, when they felt by bitter and repeated sufferings that the consequences of such assertion would be contempt, hatred, affliction, and torment from persons in authority, can be explained on no other adequate principle than a deep, strong, indelible conviction that they infallibly knew to be truths what they affirmed as facts, and conscientiously thought themselves bound to obey their Lord in publishing what either from their own immediate senses they saw and heard, or what from their own research and investigation they believed to be the plain, simple, undisguised truth. Between their preaching and their writing there was no dissonance. To the Gospels and to the Epistles the primitive Christians alike appeal as to the words of truth. What was once

true must always be true. The records in all substantial parts are the same now to us, that they were formerly to the first believers. Taking, then, these records, as antiquity took them ; ascertaining the competency of the several writers to know the facts with accuracy ; recollecting the credibility assigned to them in the most early ages of the Christian æra ; weighing not only the total absence of any worldly interest to be served, but the actual suffering of evils to be sustained by preaching the Gospel, which nevertheless the Apostles did preach ; allowing, what of necessity must be allowed, that the same Almighty God who first ordained, can, with equal facility, suspend the laws of the universe ; and the same author of all existence, who first brought a human creature, can cause a divine being to be born into this world : connecting all these circumstances and considerations together, a reasoning mind sees the strongest ground for yielding to the writers of the New Testament the same assent which it gives to other historians. When the Evangelists, therefore, and the Apostles, say and prove that Christ, a divine person and the Son of God, did visibly and really assume the form of man, and did profess that He “ came to save “ the world,” as rational beings exercising the best faculties of our understanding, and proceeding with caution in the search after truth, we are warranted in believing them, we are required to believe them. And, in fact, there can be shown no one sufficient cause why, after examination of all internal and collateral evidence, we should not give to the sacred writers of the New Testament the same credit which we give to writers of Greece or Rome, of France or Britain\*, who have

\* To Xenophon in his Retreat of the Ten Thousand ; to Thucydides in his History of the Peloponnesian War ; to Cæsar in his Commentaries ; to Polybius in his History of the Punic Wars ; to

faithfully recorded the transactions of persons and of times with which they were contemporary. That the facts of the Gospel are in their nature extraordinary, and that the doctrines to human conception are difficult of explanation, will not be deemed an argument of sufficient validity for rejecting Christian religion. For however extraordinary they are, still they are facts; and however difficult they may be, still they are doctrines resting on the authority of Him who caused those facts. How do we act in philosophy? We see innumerable phenomena in the natural world, for which we can give no other account than that God willed and ordained them to be what they are. These phenomena are facts, whether we can or cannot explain the interior or occult causes of them. That the faculties of hearing and of seeing are given to the greater part of mankind, are matters of fact. The existence of them would not be disproved by the total want of apprehension in the blind and deaf to conceive that such powers should be exercised. We may thence argue concerning phenomena in the natural world, which are to us inexplicable. Our competency or incompetency to unfold their marvellous qualities makes no difference as to the reality of the case, that there are certain things in nature endowed with certain and astonishing properties. Men of the strongest understandings admit the existence of many such cases; and in that amplitude of mind, which is the result of long and extensive observation, they think it no degradation of the highest talents to confess they are unable to say *how* an effect is produced, though of the effect itself they can have no doubt. And this is precisely our

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Sallust in his *Catilinarian Conspiracy*; to Thuanus in his *History of his own Times*; to Sully in his *Memoirs*; to Clarendon in his *History of the Rebellion*.



situation in matters of religion. Of the manner *how* the great leading circumstances of the Gospel should take place, we never can judge : of the certainty that such circumstances have taken place, we can judge by the evidence of facts. Why we should not act on such evidence in religion, as in common life, reason can set up no pretence. In this our land of impartial justice, where not only property but life also is eventually concerned, our courts of judicature frequently and fairly decide on grounds of testimony neither so multifarious, nor so corroborated, nor so direct, as the testimonies for Christianity. How is it, then, that on these occasions, and indeed in the ordinary transactions of the world, we admit testimony with so little difficulty, but where religion is concerned we receive its proofs with so much reluctance? Let the truth be spoken. There is in man a false shame, which, through fear of being thought credulous in believing too much, prevents him from being candid in believing enough. There is, too, in our nature, a degree of perverseness. By that we are prompted to resist the prevalence of a doctrine which, in its laws and tendencies, is calculated to lay a restraint on our passions. It is, indeed, to be feared, that the main cause of our hesitation respecting Christianity lies more frequently in our own disposition than in any insufficiency of evidence for its truth. Under this apprehension let each of us search out the secret failing of his heart, “ the sin that doth most easily beset him,” and abandon it as the chief impediment, the great obstacle to the reception of a pure and holy religion. Are we intemperate? Let us restrain our appetites and become sober. Are we prone to anger? Let us vigilantly watch our inward feelings, and habitually acquire the government of our temper. Are we vindictive? Let us contemplate the wicked

and odious nature of revenge, and in exchange adopt the amiable spirit of forgiveness. Are we envious? Let us learn and exercise that benevolence which can be pleased at the prosperity of all around us? Are we covetous? Let us be moderate in our desires of things temporal. Are we dissatisfied? Let us learn the duty, and thence endeavour to experience the comforts of contentment. Are we arrogant? Let us be condescending. Are we self-conceited, on account either of external advantages or internal qualities? Let us remember that we are dependent on God for all we possess; that whatever rank we may hold in the scale of human beings, yet there are millions of spiritual beings infinitely superior to us; that the whole we possess must be lost to us in the hour of death; that the utmost we know, in this first state of existence, will appear to be comparative ignorance in a future state; let us remember these truths, and from consideration of them learn humility.

When the weeds are removed the soil is clear. If the vessel be sound and clean it will retain with purity whatever is pure when infused into it. When the will is disposed to proceed, it overcomes what may appear to hinder the accomplishment of its purpose. What we *hope* we readily *believe*. When our sentiments and actions have been conformed to Christianity, we shall have strong inducements to hope *that* religion may be true. When under the influence of such hope we persevere in obedience and increase in knowledge, we shall continually find proofs successively presenting themselves, which, by their cogency and clearness, will bring upon our minds the fullest conviction. “If any man will do the will of God, he shall know of the doctrine, whether it be of God,” was the declaration of our Lord concerning his own religion. Practical

duty, then, we see recommended as the leading step to right apprehension : such duty is therefore incumbent on us, whether as men who love goodness, or as men who love religious wisdom. The result of duty never can be an occasion of remorse : the neglect of it may be the source of sorrow and woe. The observance of duty never can impede the progress to just conceptions of the Gospel ; the violation of duty excites many obstructions. It would be false to say there are no difficulties in the discharge of duty ; it would be false to say there are no difficulties in the pursuit of Christian knowledge. There are great difficulties both in practice and faith, but they are not insuperable. Alike in spiritual as in temporal concerns, industry is the law of our nature ; and the encouragement to industry is the reasonable prospect of eventual success. The necessity of applying antecedent means, and the usual attainment of a corresponding end, in morals and religion, are visible. Habitual endeavours to do what is right ; habitual recollection that Christianity stands on attested facts ; and above all (for its influence, though gradual, is yet ultimately strong and forcible) above all, habitual prayer and a sense of devotion impressed on the mind ; these efforts of spiritual industry will be blessed with such degrees of moral and intellectual improvement, as shall enable those who exert them, not indeed to be perfect in what they do, nor to be so completely enlightened as if they “ walked by sight instead of faith ;” but shall enable them to act as well, and know as much, as can be expected from the frailties and limited powers of man. Diligence in Christian works will lead such persons to increase of Christian faith. Both their works and their faith they will rest on this solid foundation, this only firm basis of morality and religion, the revealed will of God, and word of God. In the



system of redemption which that revealed word communicates, they see a close analogy with the divine economy in the course of Providence, and a correspondence with the general apprehensions and proceedings of man. On account of this analogy and this correspondence ; on account of its moral precepts, which are all calculated to conserve, to adorn, to exalt the human species ; for its superiority over all the discoveries of philosophy, with regard to instruction in the knowledge of most interesting and divine truths ; for its merciful provision made to restore the human race ; for its peculiar adaptation to the circumstances of mankind ; for its consonance with the rational deductions of sober, serious, and considerate men possessing the best intellectual talents, through many successive ages ; on all these grounds, and yet more especially from this persuasion, that if there be any such thing as truth in the world, the writings of the Evangelists must be true ; believers in the Lord will openly profess in the words of St. Paul, “ They are not ashamed of the Gospel of Christ ; it is the power of God unto salvation.”

Exemplary and conspicuous among such believers may you be found who are now entering on the sacred ministry. Think not you can pursue the work of your calling without experiencing any obstruction. The ignorant and conceited, the careless and the vicious, did in former ages oppose the ministers of the Gospel who have gone before you, and you are to expect that men of the same description will oppose you. But fear not. With faith resting on conviction, with activity guided by discretion, with zeal tempered by prudence, do you persevere : persevere, with the consolatory assurance, that if you preach the pure word of the Gospel, the doctrine of salvation through Christ, and of sanctification through the Holy Spirit, thousands will hear



you with joy and gladness. Proclaim, then, to the world the mercies of redemption, and live as men who anxiously labour and earnestly hope, that yourselves and all who can be influenced by your preaching and practice may, through a life immortal and eternally blessed, partake of those mercies!



THE  
PROFESSION OF CHRISTIANITY

PERFECTLY CONSISTENT WITH

THE MOST CONSUMMATE HUMAN WISDOM.

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PART THE SECOND.

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## PROFESSION OF CHRISTIANITY.

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ROM. i. 16.

*I am not ashamed of the Gospel of Christ! for it is the power of God unto salvation.*

IN a former discourse on these words, from consideration of St. Paul's very distinguished character, both as to external condition and mental abilities, it was laid down as a general doctrine, that "profession of Christianity is perfectly consistent with the most consummate human wisdom; and he therefore acts as becomes a being of rational understanding, who sincerely believes, and openly acknowledges his faith in the Gospel." When we illustrated this point, we examined some principal articles in the system of redemption. We proved, that in asserting man to be sinful, Christianity did but affirm what was too apparent in the history of human transactions and of human nature. We observed, that in pronouncing man, who is a transgressor, to have incurred punishment, as the penalty of guilt, Christianity corresponded with all the maxims of retributive justice, with all the apprehensions of foreboding conscience, and with all the usages of civil institution. We remarked, that although the appearance of our Lord on earth for the purpose of

making atonement for the race of man, was in itself extraordinary, yet nevertheless it was a fact, supported by all the moral certainty of historical testimony, and by the combined force of such internal and collateral evidence, as should satisfy candid enquiry.

We will now proceed to consider some other articles in the system of redemption. They also will appear to be consonant with the reasonings and conceptions of the human mind. And reflection on them will lead to the conclusion, which in the last discourse was suggested, viz. that we should act in religion as we do in philosophy, resting on facts, and resolving those facts into the will and power of God.

4. The fourth article in the system of redemption is, that in the participation of Godhead there is a spiritual Being, who in the language of Scripture is styled "The Holy Spirit." He helps us to overcome our moral infirmity, by suggesting to us good thoughts, and by strengthening our resolution under conflicts either with our inward passions or external temptations.

The doctrine of a Trinity is inseparable from Christianity; and, as taught in Scripture, is distinguished by sublime characteristics peculiar to Christianity. In itself, however, and taken in a general sense, it is not a doctrine exclusively Christian. There are traces of it among writers, and among people not Christian.\* Jewish interpreters of Scripture assert there are in the Deity three lights†; and even go so far as to describe God by three names, corresponding with appellations used in the Gospels. And it is extraordinary, that in the religion of the East there is at this time no doctrine

\* See Plato's Doctrine of a Triad, in Parker's "Free and Impartial Censure of the Platonic Philosophy," p. 113.

† See Grotius de Ver. Chr. Rel. v. 21.

more prevalent, than that of a Trinity\* ; much, indeed, unlike to the Christian doctrine in particulars ; but still in the abstract enough to show, that the opinion of a Trinity is not foreign to human conception.

Nor to human conception is the idea foreign, that the Spirit of God directs us to think, and enables us to do what is right. For, not to dwell on the popular belief of heathen antiquity† ; nor on the persuasion entertained by that best of philosophers‡, who was convinced a preternatural being suggested counsel to him on momentous occasions, we may notice admonitions to this effect : — “ that we should pray for divine assistance before any undertaking ; ” — “ that we should pray for sanity of mind.”§ And on the case itself we may proceed to remark, in the regulation of sentiment, and in the conduct of common life, we ourselves have intellectual and moral influence over each other. That the Holy Spirit should have over us all an influence similar in kind, though more powerful in degree, and more unlimited in extent, is consistent with analogy, and with the infinite nature of divine mind. It is also a fact, which thousands will testify, that in spiritual trials, and under oppressive anxieties, when either with silent or open prayer they have raised their hearts to the Holy Spirit for support and consolation, they have been renovated in their ability to resist evil, and have felt a beam of comfort, which has alleviated their sor-

\* See p. 426. vol. iv. Maurice's "Indian Antiquities."

† It is on the ground of popular belief, and most probably in correspondence with his own sentiments, that Homer ascribes to celestial suggestion and co-operation so many thoughts, and so many actions, of his heroes in the *Iliad* and *Odyssey*.

‡ Socrates, concerning whose attendant Genius, or Dæmon, much has been written.

§ The first by Pythagoras ; the second by Juvenal.

rows! The same divine power which sustains the natural, can also sustain the spiritual life. The same divine power which imparts physical gifts to the body, communicates also heavenly graces to the soul.

5. We come now to notice that material article in the system of redemption, which maintains, that to the present existing state of the world shall succeed a state of future and eternal retribution. The inferences deduced from considering the qualities of the soul, and which are, therefore, commonly called natural arguments; the conclusions drawn from contemplating the attributes of God, which are termed moral arguments; the persuasion of ancient heathens, who discussed this subject; the opinions of unlettered people but recently discovered in the southern hemisphere; all these circumstances, though they do not prove the certainty of a future state, yet they evidently demonstrate, that in the expectation of it, and in the doctrine which encourages that expectation, reason sees nothing improbable, nothing repugnant to the conceptions of the human mind. It is, indeed, in the abstract, a recommendation of Christianity, that it dispels the doubts, and confirms the hopes of man, on this, a point so interesting to his happiness. Man shrinks from the idea of annihilation. Natural religion taught him to *hope* his existence might not terminate with this life; but it could lead him no farther than hope. Christian religion gives him positive assurance, that the future existence, for which he hopes, shall be realised. In perfect conformity, therefore, and in strict consistency with the frame and constitution of his mind and rational faculties, does he judge and determine, who embraces Christianity which thus coincides with the natural apprehensions of his mind, and with the natural conjectures of his rational faculties.

By the writers of the New Testament, a resurrection



of the body is expressly asserted; and the doctrine of such resurrection is explicitly and unequivocally Christian. Yet the idea is not so peculiarly evangelical, as that no traces of it can be found antecedent to Christianity.\* A passage introduced with more than usual solemnity, and spoken by Job†, at a season when he despaired of consolation in the present life, most strongly intimates, that he, though living in Arabia, and existing many ages prior to the Christian æra, nevertheless believed that the dead should rise again. To the same opinion alludes the prophet Isaiah‡; and on a principle of confidence in this event did the mother of the seven children refuse life which was to be purchased by violation of conscience.§ That the hope of a resurrection prevailed among the Jewish patriarchs, and was contemplated with earnestness by their several tribes||, is testified by one who was deeply read in all their writings, — the learned and eloquent St. Paul. The prevalence of such an idea in periods of antiquity, long preceding the promulgation of the Gospel, is a manifest proof, that independently of the declarations made by Christianity, the human mind had been led to form and entertain an opinion that the dead should rise, and, of course, thought this doctrine, also, no less than the doctrine of the soul's immortality, consentaneous with its feelings and reasonings.

And, to use the language of the great Apostle, “Why should it be thought a thing incredible that God should raise the dead?” Analogies taken from the ordinary course of divine economy in the natural world, and from observation in the process of science, tend

\* See a passage quoted by Dr. Jortin in his “Ecclesiastical Hist.,” vol. ii. p. 204, in proof of Plato's idea about a resurrection.

† Job, xix. 25.

‡ Isaiah, xxvi. 19.

§ 2 Macc. 7.

|| Acts, xxvi. 7.

much to strengthen and illustrate this doctrine. The seed which you commit to the ground, will first putrify, and then put forth the blade, the stalk, the full ear. That, which is now enveloped in the folds of a creeping caterpillar, will become an aurelia, immovable, and to appearance devoid of life; but from this torpid and inanimate substance will emerge a most active and beautiful insect.\* What two things can be more unlike each other, than the same person is unlike to himself, if viewed at the first moment of his birth, and afterwards seen at a time of advanced age? Yet who, notwithstanding this indisputable change, will deny the identity of body and man? In chymical pursuits it is found, that particles of matter may again be collected, and, however transmuted, may again be reduced to their original state and simple nature.

In this, then, as in the other parts of the system,

\* See what Paley says of the “*Libellula*,” in his “*Natural Theology*, p. 583. It is thus described in the “*Encyclopædia Britannica*.”

“*Libella*, or *Libellula*, in zoology; is a genus of four-winged flies, “in English, *dragon flies*, or *adder flies*. The largest species is “produced from a water-worm that has six feet, which, yet young “and very small, is transformed into a chrysalis, that has its “dwelling in the water. People have thought they discovered “them to have gills like fishes. It wears a mask as perfectly “formed as those that are worn at a masquerade; and this mask, “fastened to the insect’s neck, and which it moves at will, serves “it to hold its prey while it devours it. The period of transformation being come, the chrysalis makes to the water-side, under- “takes a voyage in search of a convenient place, fixes on a plant, “or sticks fast to a bit of dry wood. Its skin, grown parched, “splits at the upper part of the thorax. The winged insect issues “forth gradually, throws off its slough, expands its wings, flutters, “and then flies off with gracefulness and ease. The elegance of “its slender shape, the richness of its colours, the delicacy and “resplendent texture of its wings, afford infinite delight to the “beholder.”

which we maintain, there is not wanting for elucidation, parity of proceeding, in the works and laws of Providence which are familiar to our notice, and which we regard without astonishment, merely because they are familiar. If, however, we would contemplate them with proper attention, we should find no difficulty in admitting these conclusions ; viz., the power which can produce such effects on one substance, can with equal facility produce the same effects on another substance. And, God, who at the first called the universe into existence, can with equal readiness call the human body into new life. That the greater act implies a competency for the less ; or, in other words, that the same divine energy, which could create, must be sufficient to resuscitate what has been created, is incontrovertible on every principle of sound reason and genuine philosophy.

To sound reason and genuine philosophy in every part of our system we may make an appeal, and from both derive unanswerable arguments in support of our religion. We wish only that in candour and sober judgment, enquirers would proceed in religion, as they proceed in natural philosophy. In that branch of science, you first ascertain the phenomenon, and then solve it on the best principle which human reason is able to assign. In religion, do the same. Examine (for they will bear the most minute examination), examine the facts, which constitute the evidences of Christianity, some direct and positive ; others collateral, or consecutive ; and then account for them on the true principles to which reason and philosophy will naturally refer them. When you see a leaf fall to the ground, you say it happens from the law of gravitation and attraction. But if you are asked, why the leaf should not either float in the air, or rise upwards, rather than gravitate and sink down ; and how it comes to pass, that the earth

should have in itself the qualification of attraction, you can give no other answer, consistently with truth and reason, than that it hath been so appointed by God. Concerning the facts of Christianity, and the doctrines which are delivered to us as facts, you may give a similar answer. Say, you are assured the facts and doctrines are such as they are represented in the Gospel; but *how* they are so, or *why* they are so, you pretend not to give any other account, you are required not to give any other account, than that they were so willed by the Almighty! In neither case is the smallest violence offered to the understanding. For, if the understanding will cast about its thoughts, and contemplate seriously the most simple object presented to its notice, it must in a thousand instances come to a pause, confess its inability to explore far, and acknowledge the will of God to be the primary cause. Nor is the smallest violence offered to the understanding, when we exhort men to adopt our system of redemption, on the ground of acquiescence in God's will. For such acquiescence is the source to which we resort on various occasions in ordinary life. It is, moreover, by no means an uncommon usage, to avail ourselves of experimental effects, without attempting to explain the particular modes by which those effects are wrought. In mechanics, in navigation, in medicine, millions have recourse to the practical benefit, without studying the scientific properties of each respective branch. Reason applies this illustration to the doctrine of redemption. It receives that doctrine as a matter of fact; accepts the saving mercy with gratitude: but the precise way in which the atonement is made instrumental to our salvation, and the method by which all that is promised in Scripture, shall finally be accomplished for our immortal happiness; this it leaves in the hands of God,



from whom originated this plan of grace, for the recovery and restoration of lost sinners! As we have confidence in man, reason judges we should much more have faith in God. As in instances innumerable we implicitly rely on human ability, reason judges we should much more depend on Divine Omnipotence. In acting thus, we show consistency; in acting otherwise we are inconsistent. And the inconsistency lies in this; viz., that in concerns relating to God and Christianity, we do not follow the course and reach the point to which the dictates of a correct understanding and the progress of regular argument should ultimately lead us; a course, however, which we should follow in all cases alike, be the subject what it may, if we would arrive at truth.

When St. Paul contemplates the system of redemption, he speaks of it in the language of a man impressed with the deepest sense of admiration, thankfulness, and trust. “Behold,” says he, “the goodness and severity of God. To them which fell, severity: but towards thee, goodness, if thou continue in his goodness \*, *i. e.* if by faith and obedience thou persevere in holding fast the Gospel. “O the depth of the riches of the wisdom and knowledge of God †,” *i. e.* in ordering such a dispensation, and adapting it to the purposes for which it was intended. “Without controversy great is the mystery of godliness ‡,” *i. e.* wonderful is the revealed doctrine of the Gospel, which teaches as facts that “God was manifested in the flesh, justified in the spirit; seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” But, however much he was lost in astonishment at this extraordinary instance of God’s mercy

\* Rom. xi. 22.

† Rom. xi. 33.

‡ 1 Tim. iii. 16.

towards man, yet he received the dispensation with full assurance of its divine origin, and of its powerful efficacy ; for he declares it to be “ a faithful, *i. e.* credible “ saying, and worthy of all acceptation, that Christ “ Jesus came into the world to save sinners.”\* And wherefore has he this firm belief in the great truths of the Gospel ? On the evidence of facts ; particularly the facts recorded in these words, and enforced on the consideration of the Corinthians, as irresistible arguments for their conviction. “ I delivered unto you that “ which I also received ; how that Christ died for “ our sins, according to the Scriptures ; and that he “ was buried and rose again the third day, according to “ the Scriptures ; and that he was seen of Cephas ; “ then of the twelve ; after that, he was seen of above “ five hundred brethren at once : after that, he was “ seen of James ; then of all the Apostles ; and last “ of all, he was seen of me also.”† It was on the certainty of these facts, established by the most infallible proofs which could give authenticity and demonstration, that St. Paul, and the converts made by St. Paul, received the Gospel, in early ages received it themselves, and through succeeding generations transmitted, it to others. They received it, they transmitted it on the certainty of facts, not under the illusion of misguiding credulity. Think not that the “ cloud “ of witnesses,” the believers who have gone before you, did all embrace Christianity, without enquiring into the grounds on which it is supported. It were a most unfounded reproach on past ages, and the most arrogant presumption in modern times, to suppose that examination into the truth of Christianity was but of recent date. If this place and occasion were proper

\* 1 Tim. i. 15.

† 1 Cor. xv. 3.

for it, in a long recital of many and celebrated names, we could here introduce particular mention of those authors, who with ability to ascertain and sincerity in examining the credibility of the Gospel, did, in years little removed from the beginning of the Christian æra, intrepidly and powerfully defend our religion, because in the result of their researches they found it stamped with every mark which could distinguish truth. We could also, in periods more nearly approaching our own, enumerate men of our own country, men inferior to few who have ever existed, either for deep penetration, or sublime genius, or sound judgment, or strength of reasoning in argument. (Such in their respective branches and talents were Newton and Boyle; Milton, Addison, and Johnson; Butler and Sherlock.) With the powers of understanding possessed by these eminent persons, were united qualities of mind which always bespeak sincerity. They were men who loved virtue, who loved truth, who were impressed with a deep sense and profound veneration of God's adorable attributes. Thus furnished with endowments, and thus disposed in heart, they searched, they believed, they professed the Christian religion, and some have left, (two of them in particular, Butler in his *Analogy*, and Sherlock in his *Discourses*,) have left, in support of the Christian religion, writings which we dare pronounce to be unanswerable on the rules and principles of legitimate argument. In being convinced the facts were such as they are related in the books of the New Testament; in receiving, on the authority of a teacher who proved himself to be more than human, and who demonstrated himself commissioned to be the instructor of mankind, in receiving from him doctrines as so many communications superadded to the discoveries of reason; in referring the expediency, the necessity, the efficacy

of divine proceeding in the work of redemption, to the wisdom and power of God; in all this they followed the line of conduct which becomes our nature, which becomes man. For they assented to facts attested by the strongest evidence applicable to the case; they discerned the bounds of human understanding, and admitted that from the nature of things, and the very import of the term, divine wisdom could impart many truths beyond the reach of human intellect; they explored, as far as human penetration can explore; but, having done this, they pursued in religion precisely the same course which we pursue continually in natural philosophy; they resolved occult and primary causes into the appointment of the Almighty. Thus they acted like rational beings; and having so acted, they discharged their duty. For, as reason is given us for the purpose of directing us in the search after truth, it is our duty to exercise that reason. And whoever in the application of that, his guiding intellectual faculty, shall be led to Christian faith and Christian practice, as he can give a sound and substantial answer concerning his belief and obedience, he need not, in the face of the whole world, be ashamed of the Gospel. And as he makes the best possible use of the talent imparted to him by God, for the express purpose of discriminating right from wrong, truth from falsehood, he cannot doubt that for such use of his mental powers, the righteous and just Governor of the universe will reward him with a suitable and adequate recompence. To the man, who on principles of calm and impartial reason embraces the Gospel, and who, with unfeigned piety, is anxious to observe its precepts, it is impossible that the final issue of God's dispensations can be otherwise than good. He, therefore, that walks in the ways of Christian religion, walks in safe and in sure ways.



Thus have been laid before you the chief articles in the system of redemption ; and thus it has been shown, that as they correspond with the nature of man, as they are analogous with our own usages, as they are demonstrated with the fullest force of evidence which can be derived from the moral certainty of historical testimony, as they coincide with the ideas, and confirm the expectations of the human mind ; so, according to all the rules of just and regular argument, which can lead to a fair conclusion, they are entitled to our assent : and every person who pretends to rest his faith on the decision of deliberate reflection and impartial judgment, if he would act conformably with such pretensions, will give them his assent. The profession, therefore, of Christianity is perfectly consistent with human wisdom : and as it conduces to mental satisfaction, so it reflects credit on the understanding and candour of every one, that he sincerely believes and openly acknowledges his faith in the Gospel.

In every degree of religious instruction which it communicates to us, divine wisdom proposes two ends ; it would inform our minds, and it would more especially influence our conduct. It is not, then, sufficient that we speculate on the doctrines of our religion : we must proceed farther, and turn them to practical use. Let us briefly do this on the present occasion.

Is man by nature prone to sin ? Let him act in moral as in natural evil. In cases of natural evil, such as want and sickness, we spare no pains to avoid what we apprehend will create either inconvenience or uneasiness. In the case of moral evil, let us adopt a similar mode of proceeding, by self-inspection to discern, by vigilance to watch, by labour to resist our vicious propensities.

Under the law of strict justice, are we liable to

punishment, on account of our transgressions? Let us repent of those transgressions; be converted from sin to righteousness; endeavour to obey the revealed will of God; and then trust to divine mercy.

Hath divine mercy promised forgiveness of sins to repentance and amendment: and hath it ordained means by which to satisfy justice and save man? Who can be so lost to a due sense of regard for his own immortal happiness, as not to accept the conditions and embrace those means? Let us, then, repent and amend; let us have faith, reliance, confidence in Christ our Redeemer; and let the conformity of our thoughts, words, and deeds, to his commands in the Gospel, be the proof of our faith.

In compassion to our infirmity doth the Holy Spirit vouchsafe to assist us, when, with earnest supplication, we implore his aid? Day and night be our prayers offered to Him, who can enable us to think, will, and do what is right: more especially in the hour of temptation to evil, be our souls lifted up and turned unto Him with secret, but anxious and persevering importunity for needful help in the time of spiritual danger.

Does a state of future retribution await us? It were folly, it were madness to foresee the approach of such a state, and yet make no preparation for it. While we have opportunity, while the forbearance of God continues to us existence in this world, that we may progressively become more serious and thoughtful, more pure and holy, let us not, let us not misapply his patience, and pervert his long suffering; but thankfully, as becomes those to whom a more extended space is given for repentance; and fearfully, as becomes those who are responsible to a just and righteous God, let us turn the days of our life to the use for which they are prolonged to us, the work of our salvation. The season

for that work will be closed by death ; but the effect of it will be found in a resurrection. It will then be considered, not how rich, not how great, not how strong, not how powerful, not how learned, not how eloquent, we have been in the period of our existence on earth ; but how careful, how steadfast, how constant we have been in our honest endeavours to discharge the respective duties which we owe to ourselves, to our fellow creatures, and to God, on the principles of Christian faith, and from a disposition to show Christian obedience. Such exercise of moral and religious offices as the Gospel requires, originating in the best of motives, and accompanied with the best intentions, will constitute goodness ; and we know it to be the declaration of Scripture, that in the life eternal, “ Glory, honour, “ and peace shall be to every one that worketh good.\* ” That we may be in the number of those who will hereafter be blessed with such inestimable rewards, may God of his mercy grant !

\* Rom. ii. 10.





D I S C O U R S E

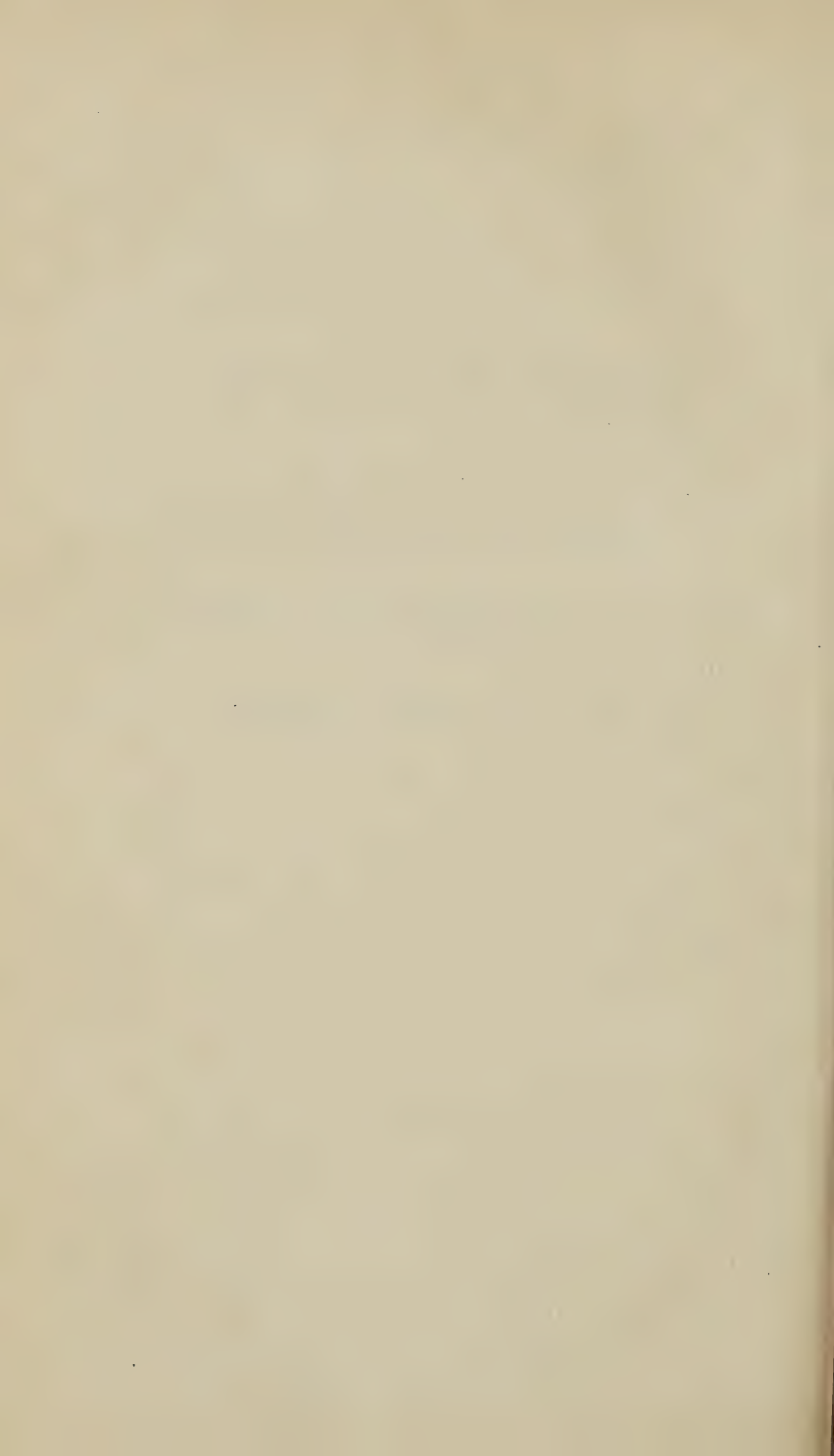
ON

THURSDAY, JULY 7. 1814.

BEING THE DAY APPOINTED FOR GENERAL THANKSGIVING

TO ALMIGHTY GOD

ON THE RESTORATION OF PEACE.



## DISCOURSE.

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ISAIAH, xlii. 11, 12.

*Let the inhabitants of the rock sing ; let them shout from the top of the mountains. Let them give glory unto the Lord, and declare His praise in the islands.*

MANY have been the years, through which in the course of our public worship we have prayed unto God in these words : — “ That we, being armed with Thy defence, may be preserved evermore from all perils, “ to glorify Thee, who art the only Giver of all victory.”\* In the progressive lapse of those many years, at proper intervals have been appointed solemn days, on which with humble supplication we have besought the LORD after this manner : — “ Grant us to acknowledge Thine “ Almighty Power, and Thy will, in the events of that “ warfare in which we are now engaged.” — “ Keep “ alive in us a constant sense of Thy presence, and of “ our dependence upon Thee.” — “ In thy good time “ vouchsafe us such a secure and prosperous peace, as “ may tend to the glory of Thy name, to the honour and “ safety of our Sovereign and his dominions, and to the “ common welfare of mankind.”† Thanks be to God !

\* See the Liturgy ; Prayer in Time of War.

† See “ A Form of Prayer to be used on a Day appointed for “ a General Fast, in 1807, and six following years,” p. 6. 8. 9.

that of his great mercy he hath heard our petitions ; thanks be to God ! that by the directing grace of his Holy Spirit he hath put it into our hearts, both individually and nationally, to laud and magnify the name of him, who “ maketh wars to cease, who breaketh the “ bow, and knappeth the spear in sunder\* ;” the name of him, who is “ our heavenly Father ; high and mighty ; “ King of kings ; Lord of lords ; the only ruler of “ princes ; who does from his throne behold all the “ dwellers upon earth.”† Happily for the human race, this earth is ruled by his unerring wisdom, and superintended by his disposing providence ; through which attributes, as “ he made of one blood all nations “ of men to dwell on the face of the globe ; so he “ appointed unto them the bounds of their habitation.”‡ Britain is the country assigned for our birth, for our place of abode ; and warm should be our hearts with gratitude to the Almighty, that this is the spot of our nativity, the land given for our enjoyment of innumerable blessings. There are two instances of divine protection and goodness, for which we, “ the inhabitants of the “ rock, should sing ; for which, from the top of the “ mountains we should shout ; for which we should “ give glory unto the LORD, and declare his praise,” with peculiar thankfulness. Be it, then, frequently remembered (and on every recollection of it let our souls be lifted up with pious emotions and sense of praise to GOD ! ) ; be it frequently remembered, that for a period of more than sixteen years§, not an enemy, coming

\* Ps. xlv. 9.

† See Liturgy ; Prayer for the King’s Majesty.

‡ Acts, xvii. 26.

§ *i. e.* From the year 1797, at which time twelve hundred Frenchmen landed on the coast of Pembrokeshire. See p. 413. vol. i. of “ A Sketch of the History of Europe,” by John Bigland.



armed from a foreign country, hath appeared to set his foot on the southern parts of Britain ; and that during the same period, no quarter of Britain hath been occupied as the scene and theatre of war. Be it frequently recalled to your minds, that he who on the continent of Europe was permitted to lead his thousands into the very capitals of dismayed empires, on the sea was not allowed to succeed in any enterprise undertaken with the design of invading this country ; but was so completely frustrated in all his naval projects, that the armed forces even of a single vessel could not make a descent on the shores of England. So watchful for our preservation was the providence of God ! so instrumental towards the safety of ourselves, and towards the exclusion of our enemies, was it God's pleasure to make the ocean, which by his decree hath encircled, which by his command hath marvellously defended our island.

Worthy of reflection are those facts. Consideration of them will be resumed in the sequel. At present, however, let us postpone enlargement on them ; and employ the interval by contemplating the nature of the war in which we have been long contending.

Of no common origin, of no common character was the war in which we have lately been engaged. The cause, on our side, was to support the dictates of sound sense against the deceitful arguments of sophistry ; the feelings of natural affection against the cruelties of hardened apathy ; the claims of justice against the rapacity of violence ; the rights of lawful possession against the iniquities of usurpation.

And here it is obvious to enquire, What could have led a people, antecedently standing high in reputation among the civilised kingdoms of the world, to have been the champions of every thing, which according to

the apprehension of mankind in general, is accounted evil?

It were not only uncandid, it would be highly unjust, if we brought such a charge against the whole nation of France. Thousands sacrificed their fortunes, thousands laid down their lives; thinking it more noble to endure distress and exile, and even to suffer imprisonment and death, than become advocates and partakers of such guilt. But other thousands, who at least assumed to themselves the style of "The People," not only made profession, but even gloried in their open avowal of such degeneracy and baseness. It is with reference to them that the question may be asked. And as investigation of this point may be morally advantageous, because from examination of it may result instruction and warning to ourselves, on this subject let us briefly enter.

Still present to your minds must be the memory of that period, when under the hope that past experience had taught our enemies to resume the adoption of principles, which in their operation would be more conducive to the happiness of the world; and when with an anxious desire of extending to Europe the blessings of repose from the horrors of desolation, rapine, and carnage, the British government humanely and wisely tried the experiment, and made efforts for the restoration of a durable peace. The wiles of artifice and falsehood, which on the contrary part eluded precautions taken for our national security, the extravagance of ambition, which would not be circumscribed by the bounds of a limited though extensive empire, rendered all pacific endeavours ineffectual.\* Thus, in reality, during the time of ces-

\* See "Reflections on the Causes of the present Rupture with France," by John Adolphus, Esq., in 1803.

sation from hostilities, which were suspended for the space of nineteen months, there existed rather a general armistice, than a solid peace; and the war, in fact, may be said to have been prolonged through a term of twenty years, if we date its commencement from the original declaration. To some few years immediately preceding that original declaration, let us turn back our thoughts. It is a period to be marked by every observer of men and manners, of sentiments and practice. For we shall find it exhibiting sources of intellectual and moral corruption, which naturally, as bitter fountains send forth bitter waters, produced those crimes at which Europe was appalled; those enormities by which Europe was convulsed, distracted, and (excepting this our own island, for which exception we can never be sufficiently thankful to Almighty God!) was insulted, overwhelmed, and almost subjugated. The sources of intellectual and moral corruption were these:—misapplication of language; perversion of judgment; propagation of doctrines false in nature, as they were contradicted by fact; depravation of principles; extinction of religion. Not only the actual existence, but the too powerful and successful working of these deleterious means, is proved by corresponding effects. For in the first place; through the influence of pretenders to philosophy, a confusion of terms and ideas was created by an abuse of words and change of names. Through that disingenuous and dishonest artifice, specious appellations disguised the deformity of vice; opprobrious characters detracted from the beauty of virtue. Thus, on the one side, according to the new vocabulary, libertinism was accomplishment of manners; scepticism, enlargement of mind; sneering at religion was wit, and a mark of good breeding; licentiousness was liberty; violation of law, assertion of natural right; rebellion, the sacred



duty of insurrection. Then, again, on the other side, virtue was called hypocrisy; truth, mere matter of opinion; justice, contrivance of artful policy; attachment to moral and religious good was termed bigotry; faith, superstition; zeal, fanaticism; laws, even salutary, were pronounced to be restraints oppressive on freedom of action; love for country, was narrow-minded prejudice.

Does your common sense, do your right-thinking minds, revolt at the bare mention of the gross manner in which language was thus insidiously misapplied? Does your common sense, do your right-thinking minds, reflect with astonishment on the prevalence, with which the frequent and familiar use of language, thus misapplied, tended gradually to pervert the judgment? Let your feelings direct you to just consequences. Let the recollection of baneful ruin occasioned to some, increase your vigilance for the preservation of others, in mental rectitude and practical conduct. If you are parents; if you are masters; if you are persons of any authority in any degree, domestic, civil, or ecclesiastical, either by age or consanguinity, either by office or station, turn away from the eyes, and tear from the hands of the rising generation, all books which are composed, (whether purposely or inadvertently it matters not, since the ill effects of them will be the same) all books which are composed in a spirit of contradiction to what the sound heart and the sound understanding of a civilised European will tell him, better than a thousand volumes of paradoxical writers can inform him; will tell him, what in the view of propriety and according to the dictates of conscience, is true and right. Books, written against truth and rectitude, have been pestiferous to one empire; and, as similar causes are at least calculated to produce similar effects, such books may be pernicious to other kingdoms. It were;



perhaps, invidious to specify writings by their titles and authors by their names. But we are warranted in asserting, it had been happy for mankind, if the works of some continental and British pretenders to superior wisdom, misdeeming themselves philosophers, had either been never written, or had been consigned to oblivion immediately when finished.

Next to that misapplication of language, which perverted the judgment, came the propagation of two doctrines, false in nature and contradicted by fact. The doctrines were, "The equality of mankind in all respects whatever;" and "The perfectibility of human nature."

That to each of us belongs an equality of right to expect and receive such legal protection, as shall defend our persons, secure our possessions, preserve our characters; that by each of us may be claimed equality of right to demand what under all circumstances of the particular case is equitably due to us; that on each of us is laid equality of obligation to discharge the duties of our several stations to the utmost of our abilities; these are maxims, which no just man will ever controvert, which no real friend to social happiness will ever with indifference hear disputed. But beyond this the idea of equality is visionary, the doctrine is in opposition to fact. For, will any man with his eyes open, and in his senses unimpaired, undertake to say, we have all the same degree of bodily strength, all the same degree of mental powers whether natural or acquired, all the same degree of attention to business, all the same degree of frugal care, all the same degree of foresight, all the same degree of prudence in making provision against future contingencies? If we are not all equal in these respects, then it is quite as impossible that we should be all equal in condition, as it is that the sun,

moon, and stars should be all equal in light ; or as that fields of different soils, some naturally fruitful, others insuperably barren, some well cultivated, others quite untilled, should be all equal in abundance of produce. But false as the doctrine of equality was, it served the purpose for which it was propagated. It suited vagabonds who would not work, drunkards who spent in excess what their labours might have earned, prodigals of any description who had wasted their substance, spendthrifts who had squandered their patrimony, gamblers who, being disappointed in their cruel hope of ruining others, had ruined themselves. The doctrine of equality coincided with the wishes and views of these persons, who, alas ! in every populous and wealthy nation are too many in number. It presented to them a short and easy method either for retrieving what was lost, or for gaining what was desired ; it directed them to pull down all that were above them, till the objects of their envy should be reduced to their own level ; it urged them to plunder the more opulent, and thus enrich themselves, without regard to law, justice, or common honesty, in defiance of those principles, the acknowledgment of which has been the basis, and the maintenance of which has been the support of civil society, in whatever age established, in whatever place constituted throughout the world.

If the doctrine of equality was repugnant to truth, not less so was that which vaunted in the perfectibility of human nature. Man always has been, and always will be, a creature actuated by passions ; which although they prompt to conduct diversified according to divers occasions, yet they have a tendency to operate in a similar manner under similar circumstances, and are ever to be guarded by the vigilance of internal reason and external law. To conceive it possible that any being,

merely human, should grow from youth to maturity, either influenced by no passions, or having his passions completely correct and subdued, without either the restraints of education or the coercion of the magistrate ; to conceive it possible that the same merely human being should thence proceed to advanced years, uniformly regular though never checked, though never awed, from infancy to old age, were to conceive a prodigy of moral excellence not yet recorded in the history of man. The very term "man" does in itself so fully import "frailty," that the combination of human nature and perfectibility involves contradiction. Why then was such a doctrine to be promulgated ? Plainly for this reason ; to get rid of laws, magistrates, and governments. For if it were true that man is perfect, it would be true he could do nothing wrong or injurious to his fellow creatures, and therefore would no longer need to be controlled in his actions by legislative authority. This doctrine, then, was highly expedient, and well calculated for the vicious, the abandoned, the rebellious, since the tendency of it was to throw down all barriers which stopped their career, and subvert all authorities which impeded their progress.

That the taint of moral corruption might be more widely diffused and more deeply received, the productions of fancy, designed for the amusement of vacant hours, were made channels of mental contagion, which subtly and thence more successfully might work depravation of principles. For, during the period to which allusion now refers, what was the object of the novelist ? If not by argument, which had been a mode too shameless, yet at least by example, which was more imposing, he endeavoured to justify the commission of suicide, that sin, which with presumptuous audacity dares to attempt counteracting the gracious design of God in



creating the human species, that sin, to which is attached this awful consideration, that it leaves no space for repentance in *this* life, the only time allotted us for working out our salvation. What was the business of the dramatic writer? The principal character in his play was an avowed adulterer, but many fictitious qualities, which when really existing are in themselves admirable, were to set off that personage as deserving esteem; and thus, by insinuation, the public mind was to be taught that adultery is a trivial and pardonable offence, and an adulterer might be entitled to our respect. Here again, my brethren, endure a “word of exhortation.”\* The stage, if duly and properly regulated, is a school of instruction conveyed by example. Suffer it not to be deprived of that utility. Allow nothing vicious to be there encouraged. Resent the introduction of any endeavours to palliate the guilt of that person who must have plunged a dagger into the heart of a husband or of a wife by conjugal infidelity. Call to your recollection the memorable conduct of an Athenian audience. An improper sentiment had no sooner been uttered, than the whole assembly rose at once, and with unanimous resentment demanded the expulsion both of the actor and of the play.† Surely it will not be deemed a mark of rigorous austerity, if there be expressed an earnest hope, that in disapprobation of what is contrary to moral rectitude, a Christian audience will not be exceeded by an Athenian assembly.

In tracing the progress of that intellectual and moral corruption, which gradually contaminated the minds of those who were unhappily infected by its virulence, we

\* Heb. xiii. 22.

† See p. 22. “Euripidis Vita,” by Barnes; annexed to Tragedies in vol. i. edited by Beck, and “Senecæ Epistolæ,” p. 490. Ed. Paris. Fol. in 1613. The play was “Bellerophonæ.”



have thus far noticed that, among the sources of such corruption, were misapplication of language ; perversion of judgment ; propagation of doctrines false in nature, as they were contradicted by fact ; depravation of principles. Our next step leads us to a dark abyss of unparalleled foulness. It brings us to a measure which, as it indicates the most hideous distortion of reason, and exposes the blackest dye of viciousness in heart, so it is novel in the history of all that was ever suggested to any aggregate body of human beings, by the world, the flesh, or the devil. The measure was nothing less than a conspiracy of infidels against all European governments, against all European religion, and more especially against Christian religion.\* We have investigated other grounds, we have examined other springs ; but in such a combination alone, formed as it was among men either powerful by station, or extolled for their abilities ; among men zealots for the increase of improbity, and enthusiasts in disseminating doctrinal impiety ; in such a combination alone exists adequate cause for expecting the dire consequences, which, in the criminality of their imaginations and sinfulness of their wishes, they intended and hoped would ensue from their malignant endeavours. We cannot be surprised, that from the machinations of proselytes to atheism and anarchy should result the most sanguinary, the most nefarious deeds. It would be foreign to the purpose of this present solemnity, as indeed it would be piercing to your Christian hearts, if there were now depicted to you the scenes of bloody, and, although bloody, yet often wanton barbarity, occasioned by atheistical anarchists. But pertinent will be

\* See "Memoirs illustrating the History of Jacobinism," by the Abbé Barruel, in 1797 ; and, "Proofs of a Conspiracy against all the Religions and Governments of Europe," by John Robinson, A. M. Professor of Natural History, Edinburgh, in 1797.

allusion to the horrible impieties which, without shuddering, they dared to utter in language ; which, without sense of shame, they were so abandoned as to exhibit in actions. Pertinent also will be mention of the principles inimical to their fellow-creatures, which, with contempt for the received and established laws of nations, they openly avowed. Posterity will scarcely believe, (but that those who come after us may learn to fear the boundless deviation from rectitude of thought and deed, to which man may be carried when alienated from God ! for this end, posterity should be told,) that a national convention could not only hear with patience, but even applaud a discourse in defence of atheism.\* Next followed decrees which abolished every external sign of religion, and pronounced death to be but eternal sleep.† Then, to complete the work of infatuation, by a most abominable and insulting mockery of religious worship, in the very principal church of their capital, to a female personating Reason, was paid “homage denied to the “Deity.”‡

Most just and righteous is the appointment of the Almighty, which ordains, that in similarity of nature there shall often appear correspondence between the sin committed and the punishment inflicted. The avowed atheism of those legislators met with suitable recompence. For, “as they did not like to retain God in “their knowledge, God gave them up to a reprobate “mind.§ Morally speaking ; they were darkened in

\* See “Historical Epochs of the French Revolution,” by H. Goudemetz, published in 1796.

† The Discourse was delivered on Nov. 6. 1792 : the Decrees were passed on Oct. 17. 1793. See “Historical Epochs,” p. 34—71.

‡ See “Historical Epochs,” p. 74. This transaction was on Nov. 11. 1793.

§ Rom. i. 28.

their understanding and judicially blind. Insensible to right and wrong, among themselves they were plunged into the most horrible enormities ; towards other kingdoms they meditated the grossest iniquity. Either not discerning, or not regarding the pacific relation in which their country then stood, and the reciprocal duties which it consequently owed to surrounding nations, they passed decrees \*, which, in spirit and design, were hostile to the tranquillity and order of adjacent states. By emissaries, they propagated revolutionary principles. † By encouragement, by promises, by threats, they endeavoured to excite rebellion against legitimate governments. The work of devastation begun in their own land, was to derive sanction from tumult, massacre, and ruin, occasioned through their instrumentality among foreign people. So wide in extent and so tremendous in effect was to be the commotion proposed, that by themselves it was termed “ setting fire to the “ four corners of Europe.” ‡ In this conflagration Britain was to be involved, and a war of aggression was commenced against us. §

\* The Decrees on Nov. 19. and Dec. 15. 1792. See “ Brissot to “ his Constituents,” p. 63. “ The History of the Politics of Great “ Britain and France,” by Herbert Marsh, vol. i. p. 314—324.

† See “ A Sketch of the History of Europe,” by John Bigland, vol. i. p. 273. “ Brissot to his Constituents,” p. 63, 64. “ The Conduct of France towards Great Britain examined,” by Mr. Miles, p. 36. 106.

‡ See the “ Translator’s Preface to Brissot,” &c. p. xxxv.

§ See “ The History of the Politics of Great Britain and France,” by Herbert Marsh, vol. ii. p. 286. 331. “ Reflections on the Propriety of an immediate Conclusion of Peace,” by Nicholas Vansittart, Esq., p. 51, 52. “ Observations on the Dispute between “ the United States and France,” by Robert Goodloe Harper, Esq., p. 89. 95. notes. “ The Conduct of France towards Great “ Britain examined,” by Mr. Miles, p. 37. note. P. 48. 95. 101. 105. 109. 132. 244.



If sudden was the change of their political leaders, rapid also was the succession of their military chiefs. At length the supreme command devolved on a ruler, who, in his own person, combined the executive and legislative powers ; the former, avowedly as allowed by the constitution ; the latter, more covertly, as it resulted from his ability to dictate compliance. Surrounded as he was by armies devoted to his cause, he became despotic. His word was law : obedience followed ; resistance could not escape with impunity. As in the senate he was paramount, in the camp he was prevalent. Nation after nation bowed to his yoke ; yet he saw his victories with a degree of coldness, and conceived his triumph still incomplete. On the face of the globe he beheld two northern islands ; at these he grasped with eager impatience and longing avidity. He contemplated their inhabitants with suspicion, jealousy, and hatred. And wherefore. Glorious to say, because, unshaken in their hope of seasonable protection from Almighty God, they maintained their high principles of integrity and honour ; their rational love of that liberty which results from order ; their disdainful abhorrence of foreign domination ; their unabated zeal for national independence ; their unconquerable fortitude in resisting hostile attempts to violate all which they held dear and sacred. As he was continually meditating how to effect, at least, the lowest degradation, if not the entire subjugation of the British empire ; however successful he was in attaining other conquests, yet he deemed them all in number insufficient, in estimation inconsiderable. The united kingdoms of England and Ireland were still unsubdued. Daily conviction of that fact, so bitter to an usurping and rancorous mind, was a perpetual source of malignant and painful anxiety. Thence, the scope of his multiform projects, the view



of his subtle policy, the purpose of his leaguings confederacies, the end of his deliberations, of his devices, of his contrivances by day and night, in one word, the object nearest his heart, was the ruin of Great Britain in itself and connections. Thanks be to God! who defeated his plans. Thanks be to God! who between him and us interposed an impediment, which no power of man can ever remove. Thanks be to God! who hath for our defence girt us around with the ocean; that ocean which, through the blessing of Divine Providence on the discipline, skill, and courage of our naval defenders, the best prepared fleets of the enemy during the late war have not been suffered to pass. His armies, therefore, could never introduce among us the rapine and carnage, the calamities and miseries, which so repeatedly and so grievously they occasioned to the continental inhabitants of Europe.

Let it not be imagined he never was serious in his threats of making a descent on this island. Till he had sustained the signal defeat and unexampled loss of ships, in the most memorable of our many valorous and nobly-fought engagements on the sea\*, there is reason to believe he was earnest in his purpose, and sanguine in his expectations of successful enterprise. But the disastrous termination of that battle diminished his confidence in naval powers; and although there was subsequently an ostentatious display of maritime preparation on the opposite shore†, yet from all its parade ensued no injury to our lands, cities, towns, or villages, whether situated near the sea, or farther distant from any channel of its waters. On the recollection of this our safety, and of the means which, by the will and blessing

\* Lord Nelson's, off Trafalgar, on Oct. 21. 1805.

† At Boulogne.

of God! were instrumental to our safety; well may we call upon you and upon our brethren, inhabitants of of Britain, in the language of the prophet \*, “Give “glory unto THE LORD, and declare His praise in the “islands.”

For thus “praising THE LORD” you will find causes multiplied in manifold proportion, if you will direct your thoughts to the consideration of the numerous and afflicting evils which, through our safety, that gift of God! have been averted from us. You have not been compelled to wander unhoused, driven from your habitations by the oppressive force of insulting enemies. You have not suffered indignities in your own persons, nor been made frantic with rage and horror at the sight of brutality offered to those whom you love as your own souls. You have not seen your sons marked out by conscription, and then bearing arms for the mortifying and degrading purpose of enslaving themselves, their friends, their country, under bondage progressively rendered more intolerable, as the victories of the tyrant were more extensive. You have not been deprived of British liberty; you have not deplored the abolition of British laws, those laws which secure to you protection of life, property, and character. You have not been despoiled of those inestimable treasures, nor required to obey the imperious mandates of arbitrary despotism. You have not witnessed the unfeeling and iniquitous plunder of revenues which had been appropriated to the relief of the infirm and poor. You have not been shocked at the unsparing rapacity which could rob even the “sick, the maimed, the halt, and the blind †,” of supplies antecedently bestowed and used for their support and assistance in public receptacles. You in this

\* Is. xlii. 12.

† St. Luke, xiv. 21.

isle have experienced NONE ; inhabitants of European states on the Continent have groaned under many, if not under all these occasions of distress and woe ; distress and woe most severely felt by hearts agonised with piercing sorrow, however the voice of resentment and complaint may have been stifled by fear, and awed into silence by the iron rod of the unrelenting oppressor. We shall be more fully sensible of the obligation laid on us for conceiving thoughts and expressing words of pious gratitude to Almighty God ! if on a review of the calamities endured by others, we compare and duly consider what we have escaped. That dispensation of God's providence, which hath mercifully protected us from impending evil, in fact, graciously secured to us the continued enjoyment of the contrary good. For such dispensation, for such protection vouchsafed unto us, we are now deeply thankful ; and in this we act as becomes rational men and sincere Christians. Let us, however, not limit our gratitude to the short duration of the present day. Let us be thankful, not only at this season of public solemnity, but so long as life may be extended to us. By success given to councils for national welfare at home ; by victories granted to our arms courageously employed abroad ; by a happy termination of protracted and arduous warfare ; by these instances of goodness, " what great things God hath " done," will be a subject on which the youngest among us will be bound to reflect with pious acknowledgment ; a subject on which he should never cease to reflect with the same devout feeling, as he advances from youth to manhood, from manhood through the term of his declining years, and thence in his old age.

To conclude. A new prospect opens itself, the commencement of which is perfect harmony subsisting between ourselves and the several kingdoms in this quarter of the globe. If we contemplate the sudden change and concomitant circumstances, which led to this event, we cannot but exclaim, "This is the Lord's doing, and it is marvellous in our sight."\* Never, indeed, was the interposition of Divine Providence more apparent than on this occasion. Never was presented to the world a more striking correspondence with the description drawn by the Psalmist. In the first instance, he had acknowledged himself to have laboured under dejection of mind, and to have almost entertained doubts of the most painful nature. He then resolved to examine the divine dispensations, but confessed they were inscrutable by human reason. He resorted, therefore, to the revealed word. In that he found a solution of all difficulties, and was fully convinced, that however prosperous the wicked may appear for a season, yet sooner or later the vengeance of heaven will overtake them. Hear the Psalmist, in his own account : "Then  
 "thought I to understand this, but it was too hard for  
 "me, until I went into the sanctuary of God. Then  
 "understood I the end of those men ; namely, how thou  
 "dost set them in slippery places, and castest them down,  
 "and destroyest them. Oh, how suddenly do they consume, perish, and come to a fearful end ! Yea, even  
 "like as a dream when one awaketh ; so shalt thou make  
 "their image to vanish out of the city."† How exactly are here portrayed the rise and fall of the most cruel among the revolutionists and of the late ruler in France ! His dethronement has given us cause to hope for the long enjoyment of repose in Europe. To our-

\* Ps. cxviii. 23

† Ps. lxxiii. 15—19.



selves, to all nations connected with us, how great is that blessing in itself and consequences ! That we may show ourselves at least not unmindful of the Divine goodness vouchsafed unto us in the time past ; let us henceforth exhibit the genuine proof of right disposition towards Almighty God, by endeavouring to live conformably with the Gospel. If we are indeed anxious to observe the Gospel precepts, we shall pursue the course which will become us as men, citizens, and Christians. For we shall continue to be regular in our domestic habits ; industrious, each in the work or employment of his own station ; moderate in his participation of pleasures ; studious of public order ; obedient to national laws ; respectful to the civil magistrate ; loyal to the sovereign or his august representative ; rooted in the love of our constitution. As an act of duty, and as an effectual preservative of religious principles in ourselves and in the community, we shall keep holy the Sabbath days, distinguishing them by intermission of secular business ; employing them, partly in the exercise of public worship, partly in reading books conducive to practical and spiritual improvement, partly in such recreations, and such *only*, as may be compatible with innocent cheerfulness, and tempered with a greater degree of quiet, calmness, and gravity, than may be requisite on other days. Influenced by that example, which with all humility, but yet with earnest effort we should strive to imitate, the example of Him who is our LORD and SAVIOUR, at all times we shall be intent on promoting to the utmost of our power, “ The glory of “ GOD in the highest ; on earth peace ; good-will to- “ wards men.”



D I S C O U R S E

ON

2 ST. PETER, III. 18.





## DISCOURSE.

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2 ST. PETER, iii. 18.

*Grow in Grace, and in the knowledge of our Lord  
and Saviour Jesus Christ.*

THE Apostle, from whose writings these words are taken, is a person conspicuous in Sacred History. He was among the first, who were called by our Lord, to be his disciple.\* He was the principal speaker, when the twelve through him returned to our Lord's question this memorable answer, "Thou art the Christ, the Son of the living God."† He was one of those who were present when our Lord restored life to the deceased child of the ruler.‡ He witnessed the transfiguration of our Lord's body into a luminous appearance; beheld the two prophets Moses and Elias; and heard the heavenly voice declare that Christ was the Son of God, whom from that time his disciples were to obey.§ That agony, which, as a portion of afflicting punishment for the sins of the world, our Lord and Redeemer vouchsafed to endure, was seen by St. Peter.||

\* St. Matt. iv. 18, 19.

† St. Matt. xvi. 16. Compare St. John, vi. 69.

‡ St. Mark, v. 37. § St. Matt. xvii. 2. || St. Matt. xxvi. 37.

The same Apostle hastened to inspect the sepulchre, immediately on having been told the Lord was risen.\* On the third time of our Lord's presenting himself, after his resurrection, to the view of the disciples collected together, from St. Peter he required a threefold declaration of unfeigned zeal†; a declaration, which St. Peter made with deep repentance for his late sin, and with earnest intention of unaltered fidelity through the remainder of his life. When the Apostle had thus in some measure atoned for the crime, of having thrice denied he was one of Christ's disciples, he was commissioned to instruct young and old, converted and unconverted, in Gospel truths. The symbolical vision, which was designed to intimate, that the Gentiles equally with the Jews, were to be admitted into the Gospel-covenant, appeared to St. Peter.‡

Now, if to consideration of the transactions, in which he was chiefly concerned, you add recollection of the perpetual opportunities which were given to St. Peter, for observing occurrences incident to the ministry, and for hearing subjects explained in the discourses of our Lord; you will be convinced that this Apostle must have been fully competent, for relating circumstances by which the character of our Lord was signally marked; for communicating the doctrines, which our Lord delivered; and for pointing out the effects, which should be produced by a knowledge of the Gospel.

Qualified, as he was, for recording, what on the testimony of his own senses, and what in his assurance of Christ's infallibility he could not but believe was founded in truth, he claims our entire assent to the historical allusions and doctrinal expositions contained in these passages:—"Christ suffered for us, leaving us an

\* St. Luke, xxiv. 12. † St. John, xxi. 15—17. ‡ Acts, x. 11,

“ example that ye should follow his steps\* : who did no  
 “ sin, neither was guile found in his mouth ; who when  
 “ He was reviled, reviled not again ; when He suffered,  
 “ He threatened not ; but committed himself to him  
 “ that judgeth righteously.” “ Christ hath once  
 “ suffered for sins ; the just for the unjust ; that He  
 “ might bring us unto God.”† “ Ye were not redeemed  
 “ with corruptible things, as silver and gold ; but with  
 “ the precious blood of Christ, as of a lamb without  
 “ blemish and without spot.”‡ “ Who his own self  
 “ bare our sins in his own body on the tree ; that we,  
 “ being dead to sins, should live unto righteousness ;  
 “ by whose stripes ye were healed.”§ “ He received  
 “ from God the Father honour and glory, when there  
 “ came such a voice to him from the excellent glory,  
 “ This is my beloved Son, in whom I am well pleased.”||  
 “ Who is gone into heaven, and is on the right hand  
 “ of God ; angels, and authorities, and powers, being  
 “ made subject unto him.”¶

It is here impossible not to observe, that the writings of St. Peter are inestimably valuable. For, on the one hand, if it had been our spiritual calamity, that the Gospels should never have descended to us, yet from the Epistles of St. Peter we might have collected the divinity of Christ's person ; the perfect holiness of his nature ; the end for which He vouchsafed to offer himself as a sacrifice ; his resurrection from the grave ; his ascension into heaven ; the might, majesty, and dominion with which He is invested. On the other hand, now that through the blessing of God we have the Gospels among us, we derive satisfaction from finding, that circumstances most material, narrated by the

\* 1 St. Pet. ii. 21.

† Ibid. iii. 18.

‡ Ibid. i. 18, 19.

§ Ibid. ii. 24.

|| 2 St. Pet. i. 17.

¶ 1 St. Pet. iii. 22.

Evangelists, receive the strongest confirmation from one who attended our Lord through the greater part of those years, which were appointed for the duration of his ministry.

St. Peter himself affirms, that the Gospel doctrine which converts had embraced, was the true doctrine.\* The remarks, which have been offered to you, will justify the conclusion, that he was fully possessed of capacity for ascertaining, and abundantly endowed with powers for declaring, what was the mind and what the will of our Lord.† Let us ask, then, Does St. Peter so write, as if the mind and will of Christ contemplated nothing, required nothing, but that we should believe only? Does he so write, as if according to the mind and will of Christ, we were no longer bound to the observance of all moral commandments; were exempt from the discharge of all practical duties; if we have but faith in Christ as the Son of God, the Saviour of mankind, the Redeemer of the world, the Intercessor for the human race, the Lord of glory? The text alone will prove, that St. Peter did not so misapprehend the counsel of our Lord; did not teach conformably with such misconception. For, what are the words at the very last part of his writings? They are these: — “Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.” In which final exhortation, the Apostle may be understood as though he had said, “Go on improving in Christian dispositions, Christian habits, Christian conduct; and let your improvement in those spiritual qualities advance equally with your increased understanding of the Gospel in its revealed discoveries concerning our Lord and Saviour Jesus Christ, and concerning the purposes of his merciful and gracious dispensation.”

\* 1 St. Pet. v. 12.

† 1 Cor. ii. 16.



If the Apostle had enforced the cultivation of moral qualities in one passage only; or if he had entirely postponed all mention of them, till he was near the conclusion of his writings; in either of those cases it might with more reason have been supposed, that in his estimation moral qualities were of little consequence. But, what is the fact? In the very first chapter of his second Epistle, we find this earnest exhortation:—  
 “ Giving all diligence, add to your faith virtue; to  
 “ virtue, knowledge; to knowledge, temperance; to  
 “ temperance, patience; to patience, godliness; to  
 “ godliness, brotherly kindness; and to brotherly kind-  
 “ ness, charity.”\* This summary is in its terms brief; but in its contents it is weighty; in its application, wide. If enlarged according to its fullest import, it might be thus interpreted:—“ The miracles wrought and the  
 “ discourses delivered by me and the other Apostles  
 “ induced you to believe the Gospel; amidst all the  
 “ trials to which you are exposed, be animated with  
 “ heightened courage to maintain your faith. That  
 “ your conviction may be strengthened, and that you  
 “ may be ready to give an answer to every man who  
 “ asketh a reason for your being Christians†, advance in  
 “ knowledge of the ground on which your religion  
 “ stands, and also of the purposes for which Christianity  
 “ has been preached. Show that you have a just con-  
 “ ception of the influence, which the Gospel was de-  
 “ signed to produce on your hearts, by continually be-  
 “ coming more temperate in yourselves; more patient  
 “ towards your persecutors; more pious towards God;  
 “ more kind towards those who are near you: more  
 “ benevolent to all mankind.”

This exposition will properly be followed, by the

\* 2 St. Pet. i. 5—7.

† 1 St. Pet. iii. 15.

compendious system of morality which St. Paul recommended to the Philippians : “ Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, if there be any praise, think on these things.”\*

Having merely noticed, that in the doctrines taught and practical inferences drawn, St. Paul and St. Peter perfectly accord with each other, we may proceed to observe that two passages have already been adduced for the purpose of proving, St. Peter never meant that Christian converts should deem it sufficient for the work of salvation, if they did but believe. On the contrary he was anxious that they should think, act, and live in a manner conformable with their professions of faith. That the correctness of this assertion may be demonstrated, there shall now be laid before you the substance of what he inculcates respecting duties personal, duties relative, duties social, duties civil. For this purpose, various texts interspersed throughout the two epistles must be combined ; but when they are brought together and examined, the substance of them will be as follows : —

1. Individuals are to be no longer malevolent†, deceitful, intemperate, sensual, dissolute ; but kind, sincere, beneficent, forgiving, pure, and holy. They are to be vigilant against the assaults of their spiritual adversary, and to persevere in the habitual exercise of prayer for Divine assistance.

2. Uniform observance and mutual return of those

\* Philipp. iv. 8.

† See 1 St. Pet. ii. 1.— iii. 8—11.—ii. 11.— i. 15.— iv. 2, 3.— i. 5. 8.— i. 4. 7.

conjugal attentions, which ensure domestic harmony, are enjoined on all who are in the marriage state.\*

3. In every situation of life we are to conduct ourselves with that unassuming deportment which constitutes Christian humility.†

4. We are dissuaded not only from fraud, violence, and all actions punishable by law, but also from an evil, which with impunity creates uneasiness in social life ; that evil is a prying curiosity, busy intrusion and officious intermeddling in the concerns of others.‡

5. The temporal means and spiritual gifts, which by the blessing of God are bestowed upon us, must be employed for the benefit of others, according to the ability with which we are furnished.§

6. We are to pay universally that degree of respect which every person may reasonably think due to him as suitable to his condition. For all our Christian brethren, we must entertain in our dispositions and exert in our practice kind regard. To magistrates who have authority from the supreme ruler of the state, to the supreme ruler himself, whatever may be his denomination, we are on religious principle to show deference and yield obedience, in proportion as each is placed in rank and invested with power.||

You have now heard the moral instructions which pervade the writings of this distinguished apostle. The result should be most perfect conviction, that according to his understanding and his view of the Christian religion, we should each of us regulate our passions and direct our conduct in such a manner as may show we are indeed the disciples of Christ. In other words, we should in heart believe, in practice obey.

\* See 1 St. Pet. iii. 1—7.

† 1 St. Pet. v. 5.

‡ 1 St. Pet. iv. 15. § 1 St. Pet. iv. 9, 10. || 1 St. Pet. ii. 13—17.

Does this doctrine correspond with what was taught by Christ, our light, our guide, our lawgiver? The question is important, it should therefore be met, examined, and answered. For not only if St. Peter, but if even an angel from heaven should preach in contradiction to the purport of our Lord's discourses, he is not to be acknowledged as a true preacher of the Gospel.\* What then does our Lord intimate on the necessity of practical obedience? For information on this essential point, let us refer to the Gospels; observing the occasions on which they were spoken, and then reciting in express terms the words of our Lord himself.

At an early period of his appointed ministry, our Lord pronounced that those should be blessed who would cultivate the spiritual graces, which were to be the signal marks of his religion. He then adverts to the character for purity and holiness, which his disciples would be bound to sustain in the world; since public attention would be fixed on them, as persons who by their actions were to exemplify the good effects of their having been called and instructed by Him in the knowledge of revealed truths. His admonition to them on this subject is forcible and clear, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."† Having thence proceeded to interpretation of the Mosaic law, to prohibition of encouraging even vicious thoughts; to various precepts delivered with such energy and with such authority as became his divine nature; he cautions his disciples against the fatal error of thinking mere profession of his religion would constitute real Christians, and be acceptable in his sight; he declares thus: "Not every one that saith unto me, Lord, Lord, shall

\* Gal. i. 8.

† St. Matt. v. 16.



“ enter into the kingdom of heaven, but he that doeth  
 “ the will of my Father which is in heaven.”\* This  
 declaration should continually be remembered, for it  
 comprises in a short compass the sum of a volume.  
 The commencement implies the necessity and presup-  
 poses the existence of Christian faith ; but condemns a  
 faith which is only nominal. The sequel intimates  
 that the faith which leads to sincere endeavours for the  
 fulfilment of Divine law, is the Christian faith to  
 which approbation will be given in the heavenly king-  
 dom of our God and Lord.

That intermixture of good and bad men apparent in  
 the world, that collection of Christians among whom  
 some are such in reality, some in title only, are com-  
 pared by our Lord to the growth of wheat and tares  
 promiscuously blended in the same field.† The seed  
 profitable, and the tares unprofitable, do indeed spring  
 up together ; but mark the difference in the time of  
 harvest ; the wheat is carefully gathered into the barn ;  
 the tares are bound up and thrown into the fire. The  
 parable in which we meet with this similitude receives  
 from our Lord an interpretation so plain, that the infer-  
 ence to be drawn from it cannot be mistaken. “ The  
 “ field is the world, the good seed are the children of  
 “ the kingdom, but the tares are the children of the  
 “ wicked one. The enemy that sowed them is the  
 “ devil, the harvest is the end of the world, and the  
 “ reapers are the angels. As therefore the tares are  
 “ gathered and burned in the fire, so shall it be in the  
 “ end of this world. The Son of Man shall send forth  
 “ his angels, and shall gather out of his kingdom all  
 “ things that offend, and them which do iniquity, and  
 “ shall cast them into a furnace of fire ; there shall be

\* St. Matt. vii. 21.

† St. Matt. xiii. 24—42.

“weeping and gnashing of teeth. Then shall the  
“righteous shine forth as the sun in the kingdom of  
“their Father.”

Our Lord, in a parable, describes a father directing his two sons.\* One of them was at first contumacious, but afterwards obeyed. The other professed immediate readiness to execute the command, but then disobeyed. At the conclusion of the parable, our Lord proposed to the chief priests this question, “Whether of them twain  
“did the will of his father?” There could be no possibility of returning an evasive answer; therefore, although it was to their own condemnation, yet they could not but confess the obedient son was the person who did that will. From which acknowledgment unavoidably resulted this inference; the son, who disobeyed, could not be called a dutiful son, for he had not done his father’s will. The application of their open judgment and implied sentence to us Christians, may be made in these words; if after we have entered into the Gospel covenant, and solemnly engaged to observe its precepts to the utmost of our power, we knowingly and wilfully break our promises by leading an habitual life of sin, so long as we continue thus transgressing we cannot be pronounced disciples faithful to our Lord, and as such, humbly trust to be accepted by him with approbation speaking peace to our souls.

The justice and equity with which retribution shall be dispensed at the final judgment, demonstrate how erroneous must be a persuasion that actions of Christian goodness are unnecessary. What are the explicit declarations of our Lord? They are these, “The Son  
“of Man shall come in the glory of his Father with his  
“angels, and then shall he reward every man according

\* St. Matt. xxi. 28—31.

“to his works.”\* “The hour is coming, in which all that are in the graves shall hear his voice and come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”† Thus, hopes of recompence for well doing are encouraged; and fears of punishment for evil doing are excited; it cannot then be immaterial to the result of our faith, whether we are earnest to be righteous, or whether we are abandoned to wickedness. In His wisdom and in His solicitude that all should repent, our Lord would not have sanctioned His doctrines by such opposite expectations, if in the end there should be no difference of Divine procedure, in approbation of right, in disapprobation of wrong conduct. There will be difference. Our Lord, who came to reveal the will of God, hath solemnly pronounced that discrimination shall be made between those who have, and those who have not laboured to do what they know is required of them; and the happiness or the misery which he foretells, will most assuredly be awarded to each of us; certainly with merciful compassion for our natural and unavoidable frailties, yet not without consideration of that degree, in which we have either exerted our utmost endeavours for the attainment of holiness, or in which we have obstinately and wilfully persisted in the commission of crime and sin.

It is recorded of the Berœans, that on the preaching of St. Paul they examined the Scriptures.‡ Their object in so doing was to ascertain if his doctrines agreed with what they read in their sacred writings. We have imitated the Berœans in appealing to the Gospels. Our design was to learn, if the tenor of our

\* St. Matt. xvi. 27.

† St. John, v. 28, 29.

‡ Acts, xvii. 11.

Lord's exhortations would warrant St. Peter in admonishing Christian converts to testify their faith by suitable obedience. We have selected from our Lord's discourses sufficient to convince us, that they did justify St. Peter in his preceptive manner of writing. And we may pronounce St. Peter to have been a true disciple of his heavenly teacher, a faithful Apostle to those for whom he intended his Epistles. He takes frequent occasion for introducing and placing in a strong light the great and leading facts of Christianity; he is anxious that his brethren should not rest satisfied with barely admitting and assenting to those facts; he presses it on them to make those extraordinary circumstances, which were incident to the ministry and exaltation of our Lord, the grounds, motives, and reasons, for steadfast perseverance in the reformation begun, and for conscientious observance of Christian precepts and duties.

When for the sins of the world our Lord had made that atonement, through which alone we hope for salvation; when He had risen from the dead, and was preparing for return to that state of glory, from which He had descended for the merciful purpose of redeeming mankind; He thus commissions his Apostles: — "Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you."\* Now, among the duties required and proclaimed by our Lord with a warning voice, what were the first? They were these: — "Repent and believe the Gospel."† Strictly, then, did St. Peter comply with the injunction and will of our Lord, when in his preaching, even more forcibly than in his writing, he urged the very same points,

\* St. Matt. xxviii. 19, 20.

† St. Matt. iv. 17. — St. Mark, i. 15.



considering both to be indispensable. At the commencement of his ministry, he speaks thus : — “ Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins.”\* We do not advance far in the Acts of the Apostles, before we find St. Peter thus exhorting : — “ Repent and be converted, that your sins may be blotted out.”† How are we to interpret the word “ Repent,” but by making it mean this? — “ Under a deep sense of our Lord’s authority, and firm belief that the declarations made by him will surely be accomplished ; under a sincere wish to do what the Lord hath commanded, and an anxious hope to avoid what He hath forbidden ; our hearts must be sorry for past transgression ; our minds be disposed to follow what is good ; evil thoughts must be abhorred ; inordinate desires must be repressed ; sinful practices must be renounced with utter aversion ; and we must prove by our outward behaviour, that we are thus contrite, that we are thus changed, that we are thus influenced, in our principles, in our inclinations, in our habitual propensities.” Those, to whom the compassionate forbearance of God prolongs existence in this world ; those, to whom are vouchsafed opportunities for demonstrating by their actions the real state of their souls ; must not conceive themselves to have thoroughly “ repented,” until they have attained these Gospel requisites.

Repentance, then, originates in Christian faith, which leads to obedience, showing itself by works. Hence, in the example of the truly penitent, whether for sins committed, or for duties neglected, are seen faith and works inseparably connected. It was, therefore, with

\* Acts, ii. 38.

† Acts, iii. 19.

perfect and correct understanding of Scripture doctrines, that among the beautifully composed, although brief prayers, which are styled "Collects," the compilers of our Liturgy introduced the following:—

"Lord! we pray Thee that Thy grace may always prevent and follow us, and make us continually to be given to all good works."\*

"Lord! we beseech Thee to keep thy household the church in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works."†

"Stir up, we beseech Thee, O Lord! the wills of Thy faithful people, that they plenteously bringing forth the fruit of good works, may of Thee plenteously be rewarded."‡

It may here, perhaps, be tacitly asked, "Do you then trust to your works? Do you depend on works for salvation?" That such presumption is far from us, we may not only with confidence aver, but can by demonstration clearly prove.

Where the heart is sincere, the thoughts of man are known by his language. What is our language on occasions most serious, most solemn? When for the purpose and observance of habitual devotion, on the return of each morning and close of each day, we are entirely withdrawn from the sight of men, and appear in the presence only of Almighty God! our supplication is this:—"Forgive us our trespasses, as we forgive them that trespass against us." When we are assembled together for congregational worship, with a deep sense of our own transgressions, with an earnest

\* Collect for 17th Sunday after Trinity.

† Collect for 22d Sunday after Trinity.

‡ Collect for 25th Sunday after Trinity.

solicitude for divine compassion, for divine pardon, we use these imploring expressions : — “ Have mercy upon “ us miserable offenders \* ; ” “ Have mercy upon us “ miserable sinners † ; ” “ Mercifully forgive the sins “ of thy people.” Now, are these the words of self-righteousness ? Are they not rather the words of self-abasement ? Do they not indicate the hearts of Christians, who are convinced of their own inability for the attainment of salvation through any works of their own, which at best are imperfect ? What, again, is our language in the communion service, when in a more peculiar manner we profess our hearty repentance and true faith ? We pray thus : — “ For Thy Son our Lord Jesus “ Christ’s sake, forgive us all that is past.” — “ Most “ humbly beseeching Thee to grant, that by the merits “ and death of Thy Son Jesus Christ, and through “ faith in his blood, we and all Thy whole Church may “ obtain remission of our sins, and all other benefits “ of His passion.” Surely these are the words of Christians, who renounce their own deeds, and who look only where our religion perpetually directs Christians of every denomination and of every sect to look, if they hope and expect that the final issue of all their actions, in this state of trial, should be immortal happiness in the future world.

The sum of the whole matter is this : — We are, indeed, and by our Lord himself it was intended we should be, “ zealous of good works ‡ : ” but we do not trust to works ; we do not depend on them for salvation. We depend on the atonement and intercession made for us, by our Lord and Saviour Jesus Christ. We know and believe, “ there is none other name under heaven “ given among men, whereby we must be saved.” §

\* Confession.      † Litany.      ‡ Tit. ii. 14.      § Acts, iv. 12.

We know and believe, that, as we have all sinned, we are all pardoned only “ through the redemption that “ is in Christ Jesus ; whom God hath set forth to be “ a propitiation, through faith in his blood, for the “ remission of sins.” \* We know and believe, that Christ “ is able to save those that come unto God through “ him, seeing He ever liveth to make intercession for “ them.” † To the efficacy of the sacrifice once made, and to the prevalence of the mediation continually exercised by Christ for us, who can plead no merits of our own, we trust for mercy, for pardon, for acceptance with God. ‡

\* Rom. iii. 23, 24, 25.

† Heb. vii. 25.

‡ Bp. Horne's Sermon on Numbers xvi. 47, 48.



# C H A R G E S

BEFORE CONFIRMATION.



## I.

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### DEARLY BELOVED IN THE LORD,

THE church, of which you are members, contains in it every ordinance and every institution necessary for salvation. It hath the sacraments of baptism and the Lord's Supper, which are absolutely requisite. It hath also the primitive rite of Confirmation, which, though not a sacrament, is yet highly expedient, because closely connected with infant baptism.

In its wisdom and charity ; in its agreement with the spirit of the law and the Gospel, our church retains the very ancient practice of infant baptism. By this institution, as the children of Jewish parents received the sign of entering into covenant with God, when they were but eight days old ; so the children of Christian parents may receive the sign of entering into covenant with God, at the same or even a more early age. And as the children of Jewish parents were initiated by circumcision, so the children of Christian parents may be initiated by baptism.

You, who are now assembled for the purpose of being confirmed, were admitted into the Christian covenant, and became members of the Christian church, by being baptized and received when you were infants. Your godfathers and godmothers then promised in your name, that when you should be of proper age to answer

for yourselves, you should take upon yourselves to discharge the duties incumbent on all Christians ; and for yourselves engage, that, by the grace of God, you would resist sin, embrace the articles of Christian faith set forth in the Apostles' creed, and follow the moral commandments of God revealed in the law and the Gospel.

The Jews, who had been circumcised when eight days old, undertook to observe the laws of Moses when they were thirteen years old. You, who were baptized in the days of your infancy, may undertake to observe the duties of Christianity in faith and practice, at an age not differing much from that of Jewish persons who promised obedience. You will accordingly, at this solemn meeting, in the presence of God and of this congregation, each of you for yourselves, in your own persons, and in your own names, undertake to do what your godfathers and godmothers promised you should do. You will confirm their promise, and declare it is your intention, by the grace of God, to resist sin, to embrace the articles of the Christian faith, and to follow God's commandments revealed in the law and the Gospel.

Your several ministers have already explained to you the important nature of the sacred engagement which you are now about to make. Show the good effects of their repeated and salutary instruction. When you declare you ratify and confirm the promises of your godfathers and godmothers, not only declare it with a loud voice, but let the thoughts of your hearts accompany the words of your lips. In the prayers which will be offered join devoutly, and on your knees ; for that is the posture in which it becomes man to address his Almighty Creator ! When you come to the altar, and whilst humble supplication is made for you, that



God may defend you, may give you grace to increase in goodness, and finally bless you with eternal happiness in a future state ; let your behaviour be sedate, and grave, and serious. For the solemnity demands such behaviour. The concern manifested for the salvation of your souls by the very act of praying for you ; the subjects of the prayer itself, and the unspeakable majesty of the great God, to whom the prayer is offered, are circumstances which should strike every considerate mind with sober reflection, and banish every mark of impertinence and folly.

Do not leave the church till the service is concluded, and the blessing has been pronounced. If you depart before the service is thus completed, you will show very unbecoming impatience.

When you have properly concluded the service, then, as soon as may be convenient, return to your own homes. Whether you are inhabitants of this place, or proceed homewards at some distance, make it a matter of conscience to be quiet and orderly ; for such quiet and orderly conduct will best suit the occasion of this day.

Let the whole of the religious service now to be performed, sink deep into your minds. Renew the remembrance and impression of it, by often reading over the service of confirmation in private. And let it never be out of your recollection, that all of you alike, whether rich or poor, whether high or low, have one and the same work to accomplish. That work is, by the help of the Holy Spirit, for which you must daily pray, so to lead a sober, honest, virtuous, and holy life, that you may be blessed with the favour of Almighty God in a future state of immortal existence, through the merits and intercession of Jesus Christ, the eternal Son of God, our great Redeemer, mighty to save !



## II.

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### DEARLY BELOVED IN THE LORD,

WHEN our blessed Lord, the Saviour of the world, called sinners to repentance, he exhorted them in these compassionate and encouraging words, "Come unto me, all ye that travail and are heavy laden, and I will refresh you." \* What was the weight, from the pressure of which they were to be relieved? It was the consciousness of guilt disquieting their souls with the anguish of remorse, and alarming them with dreadful apprehensions of future punishment. Ask those, who under grace are beginning to turn from a course of iniquity to the ways of righteousness. Taught as they have been by woful experience, they will confess that the burden of sin is, more than all others, painful, grievous, intolerable.

You that come hither from other places, have heard it said from the Holy Scriptures; you that constantly attend this church have heard your own minister preach on the text of Scripture, and by convincing arguments prove to you, there can be no peace to the wicked.

Of you that are now met for the holy purposes of this day's solemnity, it is presumed the greater part are as yet strangers, not indeed to sorrow for acts of levity and of indiscretion, but to the pangs of conscience on recollecting crimes committed with premeditation and

\* St. Matt. xi. 28.

evil design. May you long continue to be laudable for what is good ; and, as you advance from one to another period of life, may you “ grow in grace \*,” and in the knowledge of Christ’s religion ; cultivating and practising “ whatsoever things are true †,” according to reason and revelation ; “ whatsoever things are honest,” in the judgment of upright men, and in the sight of God ; “ whatsoever things are just,” on principles of equity ; “ whatsoever things are pure,” in their own nature, and in their consequences ; “ whatsoever things are lovely,” for their kindness in conduct and manner ; “ whatsoever things are of good report,” among the wise and pious. “ On these things think.” Important, requisite, and indispensable it is, that you should think of them frequently, should attend to them seriously. For you must be told with a warning voice, that, as you pass on from year to year, you will, from within and from without, from your own hearts, from the influence of bad example, and from the language of corrupt persons ; you will, from these sources, be liable and exposed to temptation, which would entice you to offend against what you know to be commanded on the one hand, and forbidden on the other, by our Lord himself and by His Apostles. Resist those temptations, as you value the peace of your souls.

As we are all born under the consequences of Adam’s transgression, we all inherit a nature prone to sin. The manifold trials of our faith and virtue, which, in our course through life, we must expect to encounter, do not come on us with but one assault. In various ways they meet us, through the whole duration of our capacity for thought, judgment, and action. They adapt their force, and change their kind, according to the

\* 2 St. Peter, iii. 18.

† Phil. iv. 8.



diversity of our age, of our temper, of our employment, of our place, of our condition. So that every person living need be cautioned against “the sin which doth “most easily beset him \*;” against the sin into which, without continual circumspection and vigilance, he will probably fall.

To you, the candidates for confirmation, who either will be soon left to the guidance of your own discretion; or who already, but not long since, have entered on that perilous state, it should be said, you will now find the conflict between passion and reason to be strong and dangerous. In your want of experience, it cannot be unseasonable to premonish you of the ridiculous absurdities, the fatal errors, the censurable follies, the pernicious habits, the destructive pursuits, against which you should be on your guard. Beware, then, of self-conceit and vanity; beware of singularity in opinion, and affectation in manners; beware of indolence and idleness; beware of thoughtless extravagance; beware of improper indulgence, beware of intemperate gratifications; beware of vicious allurements; beware of ruinous pleasures! For of this be assured, the sad effects of imprudent and of libertine conduct will be felt through a period much longer than you can now imagine!

“The days of our age are threescore years and ten.” † You will not have reached the midway of that term, before you will lament to hear of the gross immoralities practised by such as are indifferent to religion; the sins committed by others, who are senseless blasphemers; the crimes perpetrated by those who are utterly abandoned to wickedness. “Having their understanding “judicially darkened ‡,” and having lost all sense of

\* Heb. xii. 1.

† Ps. xc. 10.

‡ Eph. iv. 18.

moral and religious feeling, they consider not that “for all these things God will bring them into judgment.”\* Their flagitious deeds will not finally escape the punishment deserved. For, what say the Scriptures? “The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men†;” and He will render “tribulation and anguish to every soul of man that doeth evil.” Awful is the conclusion of the first Psalm: “The way of the ungodly shall perish.” Beautiful and memorable are the four introductory verses: “Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners; and hath not sat in the seat of the scornful: but his delight is in the law of the Lord; and in His law will he exercise himself day and night. And he shall be like a tree planted by the water-side, that will bring forth its fruit in due season.” That, through the pardoning mercy and gracious favour of God, such blessedness may be your portion; attend frequently to the reading and hearing of the Holy Scriptures, particularly those which more expressly contain the words of eternal life, and teach us what we “must do to be saved:” observe the appointed ordinances of religion, more especially partaking of the Lord’s Supper; and be constant in that which forms a great part of our duty, the exercise of prayer.

In exhorting you to prayer, it is proposed to recommend private, domestic, and public prayer. No individual should omit to thank God, at the return of each morning, for preservation through the night; at the return of each evening, for the temporal and spiritual benefits conferred on him through the day past. No

\* Ecclesiastes, xi. 9.

† Rom. i. 18. — ii. 6. 9.

individual should omit to pray, at each season, for divine superintendence, for divine protection, for divine help. Nor should we deem it enough; yea, rather let us say, nor will it be enough, to call upon God at those times only, when we first rise from sleep, or when we are preparing for long repose. In whatever place we are situated; by whatever employment we are occupied, through all our waking hours; the soul *can* find, the devout soul *will* find, moments in which to lift up its thoughts, either in brief supplication, or in short thanksgiving, to the Almighty! Whether you are at home or abroad; whether busy in your house, or labouring in the field; whether you are prosecuting any works of art or branches of commerce, without which the wants of civilised society could not be supplied; whether you remain inhabitants of the land, or whether you may be navigating the waters of the sea; if you would keep innocency in thought, word, and deed; or if you would be truly thankful for acts of divine benevolence continually exerted, and often signally experienced; raise your minds either with earnest petitions, or with grateful acknowledgment to God, who heareth all that truly turn to him with a devout though silent prayer; to God, who helpeth our infirmities in body and soul; to God, who saveth us in all perils imminent from the world, the flesh, and the devil; to God, who blesseth us with unspeakable abundance of loving-kindness!

If you are punctual in frequenting and serious in attending to the service of our church; whenever you would secretly and silently entreat, whenever you would secretly and silently magnify, the Lord; suitable to the feelings of your soul at the moment will occur to your memory some expressions used in our Book of Common Prayer. You cannot be too conversant, you

cannot be too well acquainted, with that edifying, pious, and truly Christian book. Well known to you are the subjects of our litany. There is scarcely an evil incident to man, which in a general way is not mentioned in it, and from which we are not instructed to pray that the Lord would deliver us. There is scarcely a blessing desirable by man, which, under a general head, is not introduced, and for granting which we are not taught to beseech the Lord that He would hear us. Accordingly, as the particular and immediate case may require, you can apply for your own purpose a fit passage, and make the sentiments your own. On emergencies sudden, and occasions unexpected, not the number of your words, but the sincerity of your hearts, will be regarded.

Are you anxious, as indeed you should be anxious, that the Holy Spirit, by His heavenly grace, should direct you to a right judgment in religion; should give you an increase of faith, hope, and charity; should make you perceive and know what things are good, and also assist you in performing the same? You can call to remembrance, and adapt for your own use, those inimitable compositions, which, though framed with brevity, are replete in substance, the collects of our liturgy. Not only for their variety and comprehension; not only for the devotional spirit and expressive language, are our collects to be admired. They have in them another excellence, which particularly recommends them to the notice and approbation of considerate Christians. For, continually and forcibly do the collects remind us of Him, through whom alone our prayers are made acceptable to God; through whom alone we obtain remission of our sins; through whom alone we regain the favour and blessing of God: they continually and forcibly remind us of our Mediator, Intercessor, and Redeemer, our Lord Jesus Christ!



“There is none other name under heaven given among men, whereby we must be saved \*,” but only the name of Jesus Christ! Therefore, by causing you to be baptized into the religion of Christ, your parents showed a conscientious concern, and a tender regard for you. By its creeds, calculated for that end; by its catechism, drawn up for that express purpose; by its appointment for reading the Ten Commandments on every Sabbath Day; by its ministers continually giving instruction; the church hath provided ample means for your being taught what you were to profess, when you should be capable of answering for yourselves. You will presently be asked, in a most solemn manner, if you will now yourselves engage to fulfil the promise given; if you will now bind yourselves to observance of the vow, which, at the time of your baptism, was made in your name. True indeed it is, that the very act of your appearing at the altar will imply you do take such promise and vow on yourselves. It is, however, expected, because it is highly proper, that you should with a loud voice pronounce the words which the service for confirmation prescribes. Utterance of those words is but momentary; the meaning of them leads to a consequence deeply important. For, in effect, each of you will say thus: “I acknowledge it is my duty to avoid every thing which is vicious and sinful. I acknowledge it is my duty to receive the doctrines, delivered by Christ and His Apostles, as the rules of my faith. I acknowledge it is my duty to ‘keep God’s holy will and commandments, and to walk in the same all the days of my life.’” Ponder this in your thoughts. Be attentive while the same sentences are repeated. When you answer, as the service for

\* Acts, iv. 14.

confirmation prescribes ; or when you come to the altar, without having spoken aloud, but having assented tacitly, you will be understood each of you as intimating this : “ I acknowledge it is my duty to avoid every “ thing vicious and sinful. I acknowledge it is my duty “ to receive the doctrines delivered by Christ and His “ Apostles, as the rules of my faith. I acknowledge it is “ my duty to ‘keep God’s holy will and commandments, “ ‘and to walk in the same all the days of my life.’ ”

And now, my brethren, if the sacred place in which you create an opinion, that such is your meaning ; if the presence of Him, from whom no secrets are hidden, even God, who will know the sincerity of your hearts ; if the force of what you either declare with your lips or think in your minds ; if these combined and weighty circumstances make on you that impression which they ought to make ; you will not only be grave and serious while you remain here, but you will also be considerate ; you will be sedate ; you will be correct ; you will be sober ; you will be quiet ; you will be regular, when you have left the church, and at an early season are on your way towards your own homes. By such behaviour you will make it evident you have paid due attention to the counsel of your ministers ; by such behaviour you will give comfort to your parents ; by such behaviour you will do credit to yourselves. For your conduct will be such as becomes persons who are conscious they are but just returning from a religious ordinance ; an ordinance, of which the immediate object is to inculcate on your minds the necessity of believing and acting as true Christians through the whole of your existence in this world ; an ordinance, of which the final design is, to prepare you for the attainment of eternal happiness, when you rise from the grave to life immortal.

### III.

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DEARLY BELOVED IN THE LORD,

THE purpose for which we are now assembled, is, that you may have an opportunity of declaring in the church your wish and resolution to fulfil the promises which your godfathers and godmothers made for you at the time of your baptism. Thus, in the presence of the congregation here met, from henceforth through the remainder of your life you will devote yourselves to Almighty God, through faith, worship, and obedience towards Christ our Lord! Which things when you have done, by the imposition of our hands, and by solemn prayer, you will be humbly recommended to the blessing of God, that He may assist you with grace to know your duty, and with strength to perform it. And well fitting it is you should make this declaration, should thus devote yourselves, and that the favour of God should thus be supplicated on your behalf. For such was the usage of the Jewish church.\* When their children were come to years of discretion, they presented themselves before a congregation of the people; they

\* See Hole's Practical Discourses. Dis. viii. vol. iv. p. 64. The writer quotes Buxtorf, as his authority.

“Liberi Judæorum *majorennnes* erant superatis *tredecim* annis, tum et ad jugum legis suscipiendum erant obligati, tutoribus non egebant ampliùs, et pro seipsis loqui poterant.”—Kypke in cap. 9. v. 21. Evang. St. Joannis.

expressed their obligation to be subject to the law, to keep the sabbath, to observe the passover; and thus they acknowledged in their own names that they were bound to the covenant, into which their parents had entered them in the earliest days of their infancy. Prayers were made for them, and the high-priest laid his hands on them. The Christian church hath acted wisely in adopting many customs, which bear a resemblance to the solemnities used by the chosen people of God. One among others of this nature is the primitive and sacred ceremony of confirmation, to which you are now coming.

Right it is you should come to confirmation with the view of afterwards coming to communion at the Lord's Supper. The church, of which you are members, directs that all persons should, if possible, be actually confirmed, or, if they have not opportunity to attend that solemnity, should at least conceive an earnest desire to be confirmed, before they partake of the Lord's Supper.

The reason is this : Baptism is a covenant, in which God on his part vouchsafes to promise us spiritual blessings, if we on our part will undertake to discharge certain duties. When we are infants, we are incapable of undertaking this in our own persons; the condition therefore on our side cannot then be fully acknowledged. But when we have attained to years of discretion, it must be acknowledged, if we wish to derive the full benefit which may be expected from baptism. When in our own persons we have made such acknowledgment, and have taken upon ourselves the condition in all its force, then the covenant is complete, and we may hope, by the mercy of God, to receive all the blessings annexed to baptism, the first sacrament. But the covenant is not complete, if we rest satisfied merely with the outward sign of baptism, and afterwards take



no thought to learn, nor feel in our hearts any desire to profess, the very principles which we must profess, and must follow likewise, if we would make the outward sign to be of any avail. St. Paul says, "He is not a Jew, who is so outwardly only;" that is, who has gone no farther in his religion, than merely to have on his body the outward sign of it. In the same manner we may say, he is not in reality a Christian, who has gone no farther in Christianity than merely to have received the outward sign of baptism. Belief in the heart, and confession with the mouth, are both required by the same Apostle.\* We must assent to the Gospel, and declare openly that we do assent. It is true, indeed, that every time we repeat the Apostles' creed, and join in worship with a congregation of Christians, we virtually declare ourselves to be the disciples of Christ, bound alike to believe and to do whatever he hath taught and commanded. But there is in confirmation an opportunity given of making the confession mentioned by the Apostle, in a manner more direct, individual, and personal; and therefore it is a completion of the baptismal engagement that comes more close, more near to every single person, than any other act which is congregational. Confirmation, then, is highly proper to be observed, where it can be had; because, as it makes perfect the engagement of baptism, it completes the partaking of one sacrament, before we enter on another.

By the solemn act of confirmation we undertake to discharge certain duties. We engage, by the grace of God, to renounce sin, to hold the articles of Christ's religion as the rule of our faith, and to follow the commandments of God as the laws by which to direct our

\* Rom. x. 10.

lives. It is on condition of our making and fulfilling this promise, that we are entitled to the benefits of baptism.

There is yet another and very substantial reason for directing persons to be confirmed before they come to the Lord's Supper. It is, that the church may have assurance that the communicants have been instructed in the catechism, before they appear at the altar for the holy solemnity of the communion. The catechism teaches the nature of a sacrament ; it tells us what benefits we may expect from worthily partaking of the Lord's Supper ; and it points out the preparation necessary for qualifying us on an occasion thus interesting, solemn, and holy. Those who from the catechism, and from the explanations of it given by their ministers, have gained instruction in these particulars, will probably attend the sacred ordinance of the Lord's Supper with degrees of serious resolution, steadfast faith, and deep thankfulness, which cannot be expected from persons altogether untaught in the elements of Christianity. This of itself is sufficient cause for directing confirmation to precede the Lord's Supper. For, if the catechism ought to be learnt, and most commonly is learnt, before confirmation, the church is assured, in general, that, when confirmed persons come to the Lord's Supper, they come with some knowledge of what they are doing.

Thus much having been said to you on the expediency of confirmation, where it can seasonably be had, it remains only that you should be reminded of what your ministers have undoubtedly and repeatedly told you ; that you should well consider what you are going to say ; that you should behave with gravity at the altar ; that when you return to your places whilst the prayers are reading, you should kneel, and join in the

petitions ; that after the service you should go every one to his own home quietly and orderly. Never forget the ceremony of this day. Follow the “advice” which will be given to each of you. Pray daily to God that you may grow in grace as you grow in years.

We earnestly hope you will observe all this. In that persuasion, we will proceed to the service. You will hear the introduction ; make your answer deliberately and loudly ; and then be recommended with humble prayer to the spiritual grace and saving help of Almighty God !





## IV.

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DEARLY BELOVED IN THE LORD,

NOTHING will create to you so great and so lasting misery, as the guilt of sin and the curse of God pronounced on wilful and obstinate sinners. It is, however, a truth, which some of you must know by experience, and which others among you should be told by way of caution, that, in every age and condition of life, we are surrounded with many temptations to sin. A powerful preservative against the force of such temptations, is a deep, strong, and lively sense of Christian religion, in all its doctrines, all its threats, and all its promises.

From the Holy Gospels and from the Sacred Writings of our Lord's Apostles, we know, that for us men, and for our salvation, the Son of God appeared upon earth; that He commanded sinners to repent of their wickedness; that He denounced tribulation and anguish, eternal misery, eternal woe, to all who wilfully persisted in disobedience to Him, and in the practice of sin; that He assured all who would come unto Him, and be his true disciples in heart and life, they should be for ever blessed, when they are taken from this world, and pass to the next state of their existence. They, who will frequently and habitually recollect the power of our Lord, who calls us to faith and obedience; the terrors with which our Lord alarms our consciences if we should

be inclined to unbelief, to vice, to iniquity; the confident expectation of unspeakable and immortal happiness, with which our Lord consoles, encourages, animates those who labour to be steadfast in observing and following Gospel principles; they, who will frequently and habitually recollect these awful and momentous truths, will find, will feel, that there are in these truths such motives for dreading to do evil, such inducements for studying to do good, as no considerations merely human could infallibly propose; no competency in man, however abundant in wealth, however great in authority, could possibly offer.

Your parents, therefore, have shown they truly love you; your ministers have proved they are earnest to promote your eternal happiness; the church has testified its concern for the salvation of your souls; by the means provided, and applied, for teaching you Christian religion. It is one good effect of the instruction you have received, that you this day appear in the house of God, to discharge a duty of the most solemn nature. As the Jews, at an early age, undertook to observe the laws of Moses, and were styled "Sons of the Precept;" so Christians have been accustomed, at an early age, to undertake observing the laws of Christ, and may be styled the "Children of Christian Faith and Christian Practice." In imitation of those who have gone before you, who have lived and died in our holy faith, you are now assembled, to promise, each for yourselves, that you will endeavour to resist sin, that you will receive the articles of your Creed as the rules of your belief; and that you will direct your thoughts, words, and actions, according to the moral and religious commandments of God made known in the law and sanctioned by the Gospel.

Surely as you are born, so sure it is you will die, and after death will come the judgment. Whether

you are high or low, rich or poor, you are all alike destined first to sink into the grave, and then to rise for a state either of eternal rewards or of eternal punishment. Every thinking mind, that looks forward to the end, which, sooner or later, you must all reach, will consider it as an occasion of serious joy, that, in the days of health and strength, you will begin devoting yourselves to the Lord, and will turn yourselves to the ways which lead unto salvation. That you may continue to walk in those right ways, habitually pray that God of his mercy would vouchsafe to give you divine assistance. For be assured, and often recollect, that the welfare of man, in body and soul, depends on the blessing of Almighty God. The protection of his providence is necessary for the body ; the help of his grace is requisite for the soul. In full conviction of this our dependence, and in certain though humble trust that God will hear those, who sincerely and earnestly beseech him to support them in the pursuit of what is religiously good, shall soon be offered that petition, which our church with true piety and equal judgment hath prepared for us ; and we shall pray the Almighty, that he would increase in you “ the spirit of wisdom,” to learn the words, “ and of understanding,” to perceive the meaning and force, of Gospel instruction ; “ the spirit of counsel,” to choose what is best in concerns of virtue and religion, and “ of strength ” in mind and resolution to execute good purposes ; “ the spirit of knowledge,” to discern what is the will of the Lord, and of “ true godliness,” in obeying that will ; “ the spirit of holy fear,” in reverencing whatever relates to God and religion, and in dreading to displease Him by the commission of sin.

After the conclusion of that prayer, you will in your turns, and as you are desired, approach the altar.

Gravity and seriousness will particularly become you on that occasion. Whilst you are kneeling at the altar, keep silence from all other words except those which your prayer books teach you to speak, in answer to the question proposed; but lift up your hearts, and inwardly pray that God will vouchsafe to grant the blessings implored for you! When you return to your places, which you should do with regularity and composure, remain there in the utmost stillness, till others have been confirmed. When again you are addressed, make the answer required; hear the prayers which will follow, and wait for the benediction which concludes the solemnity.

It will be some proof of your attention to the sacred service now to be performed, if, when you have left the church, you go away orderly and quietly, each to his own home, with as little delay as convenience may allow. You have begun the day well; go through it well! Conduct yourselves in such a manner as becomes sober-minded Christians! If you act thus, you will bring credit on the church of which you are members; you will give satisfaction and comfort to your anxious parents and conscientious ministers; you will have spent rightly some portion of that time, which is allotted you for that greatest of all concerns, the saving of your souls, by sincere endeavours to be good, and by faith in the merits and mediation of Jesus Christ, the Redeemer of mankind, the eternal Son of God, most high in the glory of God the Father!



## V.

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DEARLY BELOVED IN THE LORD,

WE find it written in the Gospel of St. Matthew, that our Lord commissioned and commanded his Apostles to “go and teach all nations, baptizing them in the “name of the Father, and of the Son, and of the Holy “Ghost.” (St. Matt. xxviii. 19, 20.)

St. John tells us it was declared by our Lord, “Except one be born of water and of the Spirit, he cannot “enter into the kingdom of God.” (St. John, iii. 5.)

The effect of St. Peter’s discourse in Jerusalem was, that “three thousand persons received baptism in one “day.” (Acts, ii. 41.)

The primitive Christians correctly understood the propriety, and deeply felt the necessity, of baptism, for all who would be members of the Christian church. Therefore, as the Jews had circumcised, so the primitive Christians baptized infants.\* Both Jews and Christians were anxious that their infant children should be admitted into covenant with God, by that rite which had been ordained; ordained for the Jews by the law, ordained for Christians by the Gospel.

The practice of infant baptism hath through many generations descended from the early ages of Christi-

\* See Bingham’s “*Origines Ecclesiasticæ*,” book ii. ch. iv. p. 205. et seq. in the 8vo ed. vol. iv.

anity to the present times. Following the good example set them by millions of wise and pious persons, who had lived before them, your parents brought you to be baptized, whilst you were yet infants. In so doing, they manifested true and pious regard for you, since they would not withhold you from the covenanted benefits of an appointed ordinance. Thus in your infancy you received the sign of the covenant; but now you must undertake to fulfil the terms of it.

The religion which we profess, we derive from the Gospel. That Gospel teaches us to acknowledge one God; one Lord; one Holy Spirit; one baptism; one hope of our calling, even the hope of being blessed by God in a future state, if we believe what the Gospel requires, and observe what the Gospel commands.

You are here assembled this day, for the solemn purpose of declaring that you do believe what the Gospel requires you to believe, and that you will labour to observe what the Gospel commands. After that declaration, as divine assistance is no less necessary for your souls, than divine providence for your bodies, you will pray yourselves, and prayers will also be offered up for you, to Almighty God, that, by the powerful help of his Holy Spirit, you may increase in goodness, and be enabled to persevere in the practice of all Christian duties to the end of your lives.

Every subject and every circumstance connected with the present solemnity should make you serious. You cannot think of God, who is just to punish sinners, as well as merciful to forgive penitents, without being serious. You cannot think of the divine nature and exalted dignity of Christ our Lord; you cannot think of all he vouchsafed to do for the human race, that He might redeem us from the guilt, punishment, and practice of sin, without being serious. You cannot think

of the Holy Spirit, who penetrates your hearts, enlightens your understandings, inclines your will, and helps your weakness, without being serious. You cannot think of death and the grave ; you cannot think of a resurrection and final judgment, on which will depend your sentence either to eternal happiness or eternal misery, without being serious. All these subjects are of most high concern to those who profess themselves Christians : show, therefore, by your behaviour in this sacred place, where you are now met ; show it, more especially, when you approach the altar, that you have on your minds a sense of seriousness suitable to the nature of the present holy solemnity.

All the ordinances of religion are designed and calculated to make us better. The office, which you are now attending, will have that effect, if you will duly consider the substance of what you are about to say, and the consequence to which it should lead. You are about to promise you will be the disciples of Christ. If, indeed, you will be Christ's disciples, you must renounce and resist sin ; for positive is the obligation of this precept, " Let every one that nameth the name of Christ " depart from iniquity." (2 Tim. ii. 19.)

You will find continual opportunities for making it evident, that you came to this solemnity with good intentions ; and, that by the grace of God assisting you, it is your purpose to derive improvement from it. Begin this day. It will not be decent that you should depart from the church till all, who are now present, have been confirmed, and till the whole service for this congregation has been completed. But when you are dismissed from the church, you will act as becomes you, if all are careful that their deportment should be grave ; and if all return to their own homes, not only with as little delay as may be convenient, but more

especially with the utmost order and regularity which can be observed.

It is advisable, because useful, that we should frequently call our duties to remembrance. You will be much benefited by often reading the service appointed to be used at confirmation. It will put you in mind of the day on which you devoted yourselves to the Lord ; it will put you in mind of the obligation thence binding you to keep his commandments.

By the recollection of this day, and of this engagement, you that are young will find greater force added to the dictates of conscience, when, in the language of Scripture, it says to each of you, "Thou shalt not follow a multitude to do evil." (Exod. xxiii. 2.) "Flee from sin as from the face of a serpent." (Ecclesiasticus, xxi. 2.) "If sinners entice thee, consent thou not." (Prov. i. 10.)

By the recollection of this day, and of the engagement made on it, you that are of middle age will find greater force added to the dictates of conscience, when it says to each of you, "Watch you ; stand fast in the faith ; quit you like men." (1 Cor. xvi. 13.) "Be not weary in well-doing." (Gal. vi. 9.) "Be steadfast, immovable, always abounding in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord." (1 Cor. xv. 58.)

To you that are old, the recollection of this day, and of the engagement made on it, will be attended with much complacency of mind, if you can think of it with a consciousness that you have forsaken your sins ; amended your lives ; disposed your hearts to righteousness ; if you can think of your vows and promises with a consciousness that you are turned to the God who made, to the Lord who redeemed, to the Holy Spirit who sanctifies you ; and are chiefly anxious how, in thought,



word, and deed, you may keep the divine commandments. They who have nearly finished their course upon earth, and are comforted by knowing they have sincerely endeavoured to be virtuous and holy ; such persons have done much towards disarming death of its terrors ; they may in their last hours commend their departing souls into the hands of the Lord (Ps. xxxi. 6.) ; may consider the grave as a passage to that state, where, through the tender mercies of our Redeemer and Judge, they may hope to hear the approving and rewarding sentence, “ Well done, good and faithful servants, enter “ ye into the joy of your Lord ” (St. Matt. xxv. 21.) ; and may thence expect to be blessed with divine favour through a life of immortality !



# ADDRESS

AT THE

CONSECRATION OF A CHURCHYARD.





## ADDRESS.

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DEARLY BELOVED IN THE LORD,

THE solemn occasion on which we are assembled, suggests to us many and serious thoughts, which, if frequently recalled to the recollection of our minds, would conduce much to our moral and spiritual improvement ; to the amendment of our lives, and the salvation of our souls.

According to a very ancient and very wise custom, we are met for the awful purpose of setting apart a peculiar place in which to bury the bodies of human beings ; to bury the bodies of persons who have shared with ourselves the several endearments of social intercourse ; to bury the bodies of Christians who have lived in the faith, and died in the hope, imparted to them by the Lord who redeemed them.

When we consider “ how fearfully and wonderfully ” we are made ; when we consider that, in the frame of our bodies and faculties of our souls, we are infinitely superior to the brute creation ; we immediately perceive it is degrading to our nature, and almost an insult to the Divine Author of our nature, that the deceased corpse of man should be removed from society with as much indifference as the dead carcass of a tame or a savage beast. From this persuasion, and a sense of respect for those who had been known, been honoured, been loved by them, the heathens, in nations where the

manners were civilised, had, even in the days of highest antiquity, their places for burial, their tombs and monuments. And so natural is it for man to wish that even in death should be paid some respect to his relation or friend, his companion or countryman, not long since deceased; that, in islands rude and barbarous, lately discovered \*, the dead are attended with funeral solemnities, and their remains are placed in a separate spot, which no one must approach without authority, or without reverence.

If to the ancient heathen, if to the unlettered savage, it has appeared proper, that one who partook of their own species, one who was a member of their own community, should, after death, be thus distinguished; to us, who are a people refined by learning and science; to us, who are a people enlightened and instructed in all the duties of humanity by the Gospel; to us it must seem still more suitable, that a man, a Briton, a Christian, should not be consigned to the earth without decent ceremonies, should not be cast out to unhallowed ground, there to perish with the beast of the field.

It is for those who, in their lives, seem to have renounced the dignity of man, the civilisation of Britons, the glorious expectations of Christians; it is for those only to be satisfied with the wretched prospect, that their friends and themselves shall in their latter end be brought to a level with brutes. All who retain their discernment of right and wrong, and have sound judgment of what is proper and improper; all who know the excellence of the human understanding, and the superiority of rational to mere animal powers; all such, as they

\* Capt. Cook's Voyage to the Pacific Ocean, 4to. vol. i. p. 402., and vol. ii. p. 519.

Hawkesworth's Voyages, vol. ii. p. 143.

have lived and acted with men, so they hope that after death they shall be numbered among men. And those, who are constant in attending Christian worship, and steadfast in believing Christian truths ; they hope, that as, with their brethren they met to serve the Lord in holy congregations, so with their brethren they shall sleep in hallowed graves ; sleep till the moment when that event shall happen, on which they have fixed their anxious and earnest views, the moment when all the dead shall hear the summoning voice, which shall bid them come forth from those graves !

The very spot on which you are now standing, may, perhaps, before many years are gone over your heads, be the place in which some of you may have your graves. This is a striking consideration. And, indeed, we may all of us derive much instruction from contemplating each of us his own future and respective grave.

Is any one raised to high honours ? Let him consider, that, if he be come to the most eminent station, yet the next step must be to the grave. Therefore, let him be humble !

Is any one enriched with abundant possessions ? Let him recollect, that all his riches, lands, houses, and treasures, he must soon leave, and come down naked to the grave. Therefore let him be moderate !

Is any one endowed with much learning and knowledge ? He seeth that “ wise men die, and are laid in “ the grave.” (Ps. xlix. 10—14.) Therefore let him be meek !

Is any one a slave to vices of intemperance ? Let him reflect, that he is shortening the days of his life, and hastening the hour in which, as a wretched, unprepared, and hopeless sinner, he will sink himself into a mansion where there can be no more trial, no more opportunity

for working out salvation, the mansion of the grave. Therefore let him be sober !

Is any man afflicted with cares and sorrows ? Let him pray frequently to the God of all consolation ; and let him remember, that, as the years of the longest life are soon gone, so no misery can be very far from having an end ; if not before, yet certainly in the day on which the Lord shall call him to rest in the grave. Therefore let him be patient.

If we may learn humility ; if we may learn moderation ; if we may learn meekness ; if we may learn to resist sin ; if we may learn patience, from thinking, in this manner, on the certainty with which we are every moment approaching to the grave ; in a much greater degree shall we learn these and all other Christian graces, if we extend our views beyond the grave. The sea and the dry land shall at the trump of God give up their dead. There shall be most assuredly a resurrection of all bodies ; there shall be most assuredly a re-union of our bodies and souls. Then cometh the day of retribution ; and this is the point to which we should steadfastly direct our thoughts. For then shall those, who have wilfully persisted in doing evil, be condemned to the pangs of eternal misery ; and then shall those, who have earnestly laboured to continue in doing good, receive the reward of faith and obedience ; they shall receive, through the mercies of our Lord and Saviour, the blessing of eternal happiness.

Thus should we think concerning the grave, and concerning the judgment which will follow the grave. If we cannot so meditate on every day, yet at least we should do it on those occasions when we either hear the knell of some departing soul, or when we deposit either a parent, or wife, or child ; when we deposit either some kinsman, or friend, or neighbour, in a spot



consecrated for the reception of deceased bodies. Of these opportunities for sober reflection, we shall do well if we avail ourselves. But whether we use, or whether we omit to apply, these solemn occasions, to the purpose of moral and religious improvement ; still, however, we shall discharge our duty to the dead, if we give them interment after a decent manner, and in a Christian form : for we shall thereby pay them the last mark of affection which they can receive from us : and we shall show, that we regard them as beings far exalted above the brute creation ; that we honour them as beings belonging to the race for which the Son of God, in his unspeakable compassion, was content to suffer ; that by his death, and the sanctification of the Spirit, we might here rise from sin to righteousness, and hereafter be justified before Almighty God ! To this salvation may we all attain ; both those among us who shall be gathered unto our fathers in other holy places ; and those, for whom it remains to find their graves in this ground, which we now consecrate. And that the work of consecration may be the more fully and devoutly completed, we will now offer up to Almighty God that proper, pious, and instructive prayer delivered to us by our ancestors, and continued to us by our church, as particularly applicable to the present and similar occasions.

THE END.

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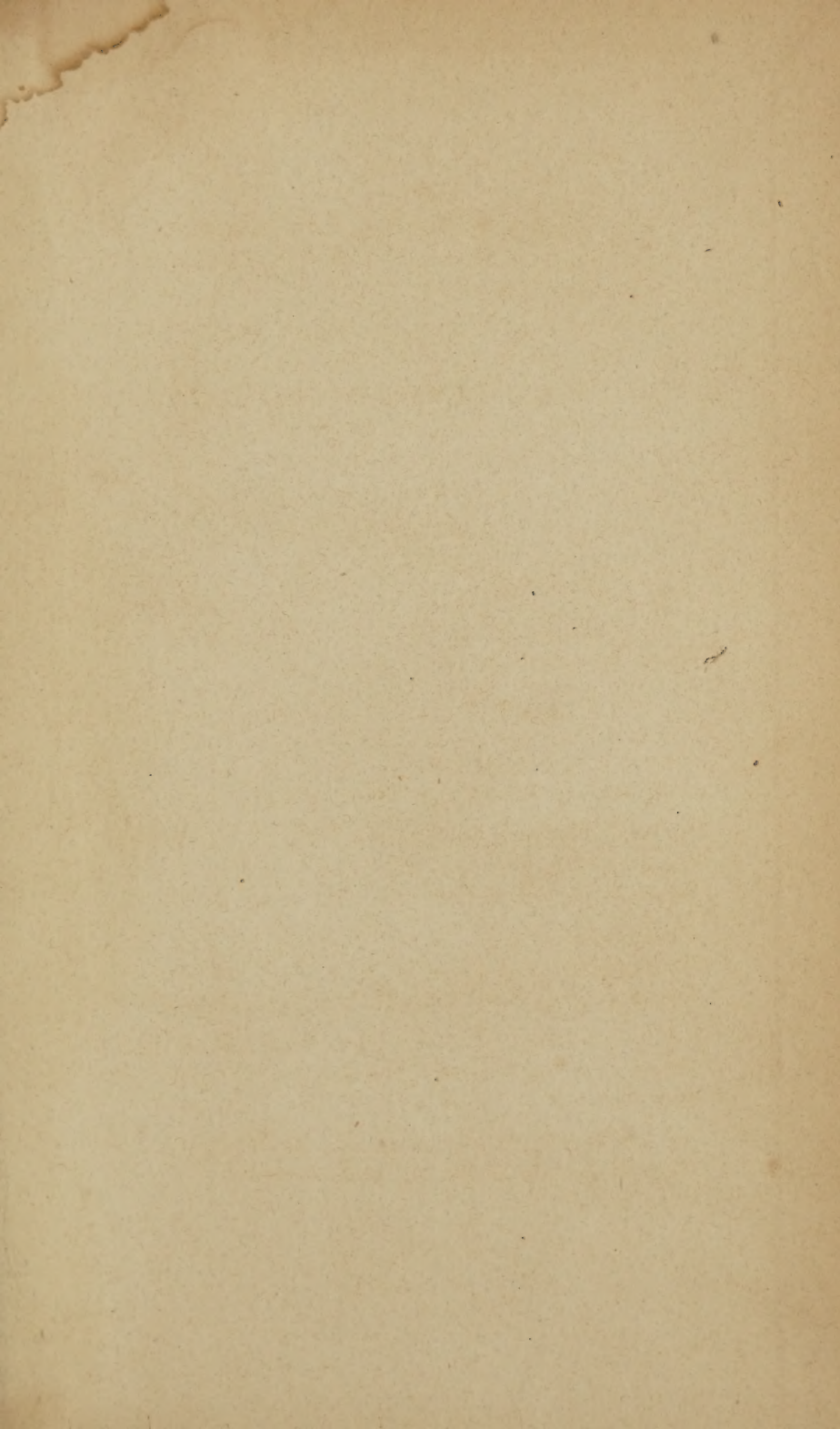
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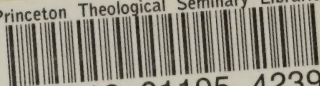
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